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THE

WOODSTOCK LETTERS

VOL. XXX. No. 3.

SOME HISTORICAL DOCUMENTS CONCERNING THE MISSION OF MAYRLAND. 1807–1820.

WITH BIOGRAPHICAL SKETCHES AND NOTES BY FATHER LOUIS VAN MIERT, S. J.

For the following documents we are indebted to Father Louis Van Miert, Prefect of Studies at the Juniorate of Mariendaal, Holland. A number of facts has been collected and some errors corrected by his researches which are published now for the first time. Our readers, and especially those interested in the early history of the restoration of the Society in this country, will appreciate the great pains Father Van Miert has taken to collect these documents for the LETTERS, *and will join with us in expressing to him our warmest thanks. He writes to us that a part of the following details has been furnished by Fathers J. B. Van Meurs and A. Gerste, whom he wishes to assure of his gratitude. Other portions have been drawn from the archives of the Province of Holland, especially from a MS. entitled: "Societas Jesu in Neerlandia renascens et accrescens."*

Father E. I. Devitt, S. J., professor of history at Georgetown College, has kindly read over the proofs of this article and added several valuable notes. They are signed with his name.—Editor W. L.

Before giving some biographical details concerning the authors of the letters which follow, we will say a few words about a Father whose name occurs often in these pages and who deserves to be known by our readers. This is—

FATHER ADAM BECKERS.

Adam Beckers was born at Maastricht July 15, 1744, and entered the Society September 30, 1762. At the time of the Suppression he was professor of grammar at the college of Mechlin.[1] Deprived of his religious life he studied theology at the University of Louvain where he received the degree of Bachelor in 1777, after being ordained priest at Cologne, April 23, 1775. For several years after this he was employed in the ministry, chiefly at Mechlin, and in this charge he gained the hearts of all who knew him by his knowledge, zeal and devotedness.

Towards the end of the year 1786 Father Matthias Thomassen, the last survivor of the old Society in the church of "Krijtberg" at Amsterdam, [2] looking for an assistant to whom he might entrust the church and its goods, of which he had become by the Suppression of the Society the legitimate owner, thought of Father Beckers and offered him the charge. Father Beckers at first hesitated but at length yielded to the wishes of Father Thomassen, and succeeded, thanks to his energy and skill in managing the affair, to keep and to transmit to the new Society its old church of "Krijtberg."

For a long time Father Beckers was desirous of joining the Jesuits of Russia, whose legal existence became every day more manifest. He wrote several times to Father Henry Fonteyne,[3] who had been sent from Russia to Nimwegen as an assistant of the last survivor of the Society and to succeed him in the church which the Society possessed there before the Suppression. Before he received an answer Father Anthony Kohlmann, who had come to Am-

[1] His brother Andrew, born December 9, 1741, entered the Society September 28, 1758; he was readmitted about the middle of the year 1815 and died at Maastricht January 1, 1818. See Vivier, Nomina PP. et FF. qui Soc. Jesu ingressi in ea supremum diem obierunt, no. 152.

[2] Several churches at Amsterdam, even to-day, keep the proper name of the house which they replaced and which were used by the Catholics in the time of persecution to hear secretly holy Mass and receive the sacraments. Thus the Jesuits possessed formerly the residences, "Perroquet," "Heliotrope," "Semeur" (Zaaier), "Montagne de craie" (Krijtberg,) the two last of which still exist.

[3] Henry Fonteyne was born at Bruges January 13, 1746; entered the Society October 3, 1764; went to Russia at the end of 1786, made his profession of four vows at Polotsk Sept. 8, 1787 (archiv. gen. S. J.) and died at Destelbergen Feb. 3, 1816, having succeeded Fr. Beckers in the charge of Superior of the Jesuits in Holland and Belgium. Cf. Vivier, op. cit. no. 43.

sterdam a short time before to found a college of the Fathers of the Faith or Paccanarists, set out for London. This was at the beginning of October, 1803. Father Beckers taking advantage of Father Kohlmann's going to London sent by him a letter to Father Strickland in order to obtain the favor he desired so much. The answer came in a short time. A letter from St. Petersburg dated December 1/13 1803 and signed by Father Gruber readmitted Father Beckers and his companion Father Groenen to the Society. At the same time Father General authorized him to examine the subjects, both priests and laymen, who presented themselves and to direct to St. Petersburg those whom he judged suitable for the Society. On July 27, 1805 Father Anthony Lustyg, Vicar-General, appointed him Superior of Ours living in Holland. Father Beckers showed himself worthy of this confidence. He had the happiness of sending to Russia Fathers John Henry and Francis Malevé, who became later, along with Father Adam Britt, also received by Father Beckers, the first missionaries of the Society to go to America. However his greatest glory was, that by his counsels and direction he prepared the vocation of the young John Philip Roothaan, [4] the future Father General, who was one of the first candidates he sent to Russia. The fervent novice in several letters gave proof of his gratitude to his venerable director, who finished his laborious life at Amsterdam, August 1, 1806.

FATHER ANTHONY KOHLMANN.

There is no need of our recounting here the life of Father Kohlmann. It is well known to our readers, for it is to be found, following Father Achille Guidée's [5] sketch, in the LETTERS vol. iv. p. 137–142. We will add some details which will serve to correct some mistakes of Father Guidée, especially vol. i. p. 108, and vol. ii. p. 84.

The foundation of the college of the Paccanarists at Berlin having been abandoned, Father Kohlmann, who had charge of it, wrote to Father Rozaven [6] who had been appointed by Paccanari "commissaire" for England.

[4] Cfr. Alberdingk Thym, Levensschets van P. Joannes Philippus Roothaan.

[5] Guidée, Notices Historiques sur quelques membres de la Societé des Pères du S. Coeur et de la Compagnie de Jésus. 2 vols. 1860. vol. i. pp. 103 ss. Cfr. Speil, Leonor Franz von Tournely und die Gesellschaften des heiligen Herzens Jesu, Breslau 1874.

[6] For an account of Father Rozaven see Guidée, op. cit. i. p. 125 ss.

Probably he asked him about his new appointment. Here is the answer he received. It is dated London, March 18, 1803.

Carissime.—Ante discessum meum . . . . ex Germania ad Rev. tuam scripseram, res Societatis [Patrum Fidei] in ea Provincia ad me amplius non spectare, sed ad P. Gioberti. Unde mea prima cogitatio, accepta tua epistola, fuit te ad eumdem P. Gioberti remittere, ut ipse, quid tibi agendum foret, indicaret; attamen re amplius attenta, et coram Deo considerata, pro bono communi fore putavi, si me in re ad me non spectante ingererem et auctoritatis etiam meæ limites transgrederer. Ut autem omnia in ordine fiant, dum Rev. tuæ agendi regulam præscribo, ad P. Gioberti et ad P. Generalem [Paccanari] rationes mei consilii scribo. Non dubium quin P. Generalis meum consilium probaturus sit; proinde epistolæ meæ obtemperando, ipsius voluntatem, te secuturum esse pro certo habeas.

Itaque P. Britt cum fratre laico Phedelbachium [7] mittas, ipse cum Fr. Aubry Hollandiam petas; in ea enim regione desideramur quam maxime. Frequenter a P. Gen. literas accipio, quæ me urgent, ut eo quam primum me conferam. Ast non possum, in præsentibus enim rerum nostrarum in Anglia abesse non possum; non quod aliquid sit mali, [8] sed tamen præsentia mea est omnino necessaria. Est autem mens P. Generalis, ut si ipse ire nequeam, aliquem mittam. Nemo melius ire potest quam Rev. tua, quæ, suppressa domo Berolinensi, quid agat amplius in Germania non habet. Proficiscaris igitur quam primun; neque enim necesse est ut expectes mensem Maium; si quid componendum supersit, Patri Britt componendum tradas et viam breviorem seu commodiorem in Hollandiam cum Fratre Aubry assumas. Amstelodamum recte petas et confer te ad Rev. Dom. Jacobum Cramer, Pastorem in Maagdenhuis [9] et Vicarium generalem in iis partibus. Is, ostensa hac mea epistola, pro sua in nostram Societatem benevolentia, benignissime te excipiet, et cum eo conferas de rebus nostræ Societatis statimque ad me scribas, ut quid tibi ulterius agen-

[7] Phedelbachium? This is perhaps Wiedlisbach, near Bale, or Wiedersbach in Thuringia.

[8] If things went on well enough in England, this was not the case in Italy; but it was only after his second voyage to Rome in June 1803, that Father Rozaven lost all confidence in the direction of Paccanari. Cf. Guidée, Vie du P. Varin, 2d edition, 1860, p. 171.

[9] i. e. girls' orphanage.

dum sit rescribere possim. Salutat P. Broglis (de Broglie). Valeas. PP. et FF. in Domino amplector.

Totus tuus in Christo,
Ludovicus Rozaven.

P. S. Non est quod Rev. tua antequam profisciscatur responsum a P. Gioberti sibi expectandum putet; ego enim et ad eum et ad P. Gen. scribam et omnia in me suscipio.[10]

It was not then Father Beckers, as Father Guidée affirms,[11] who asked help from the Paccanarists, but the request came especially, it seems, from Dr. Cramer, a parish priest of great authority at Amsterdam. Father Kohlmann reached this city probably in the month of April, and with the help of Dr. Cramer took lodging in a house called "de Toren van Cordaan" on the quay "Hoogte Kadijk." He had with him as companions Fathers Meyer and John Henry, Brother Aubry and another whose name we do not know. The Paccanarists of Amsterdam soon had communication with Father Beckers and like him they made an attempt to be received into the Society. We have the proof of this in a letter from Father Gruber dated December 1/13, 1803, addressed to Father Beckers; we read in it the following:—

Scribit R. D. Kohlmann petitque ut tam ipsum quam socios ejus quatuor in Societatem nostram admittam. Sed cum res hæc nonnullis sit difficultatibus implicata, quæ ob locorum distantiam tam cito componi nequeunt, præsertim quod et ipse R. D. Kohlmann et sociorum ejus duo in religiosis ordinibus vitam plus minusve egerint[12] usquedum per revolutionem exturbarentur, propterea, ut omnia fiant secundum mentem instituti nostri, quod hujusmodi personarum non fert admissionem, rogo Rm. Vm., ut hos quinque socios, eorum vocationem, spiritum, doctrinam, examinet, ac informationem more nostro de iis ad me mittat, annotatione hac speciatim facta, an ii tres olim aliorum ordinum religiosi excellentioribus quibusdam Dei donis sint conspicui, quibus Societas multum ad Dei gloriam juvanda speratur. Quantum ex eorum epistola satis clare perspicio, vellent illi quinque socii admitti in Societatem Jesu, ita ut ibi, ubi nunc

[10] The address of the above letter is: A Monsieur, Monsieur Kohlmann, chez Madame de Zegelier, Rue de Leipzig, No 2, à Berlin.

[11] Notices, i. p. 84.

[12] We have been unable to find out to what order Father Kohlmann had belonged before entering the Paccanarists.

sunt, vivere et laborare pergant. At hoc nullo modo fieri potest, non hausto hic prius Societatis ejusque instituti spiritu, quem inter Paccanaristas certe non acquisierunt. Omnino itaque Petropolim ad nos venire deberent quemadmodum Londino jam venerunt autumno hoc tres eorum sodales,—P. Grivel, P. Jourdan, et novitius Jacobus [12'] Belga quos omnes Petropoli expedivi Polciam ad ponendum ibi tyrocinium.

Let us add here a few words from a letter of Father Hochbichler, [13] Assistant, of the same date who had known Father Kohlmann at Augsburg: "Equidem RR. PP. Meyer, Henry et *inæstimabilis* meus P. Kohlmann laborant impedimento dirimente, eo quod habitum alterius ordinis aliquamdiu gestaverint."

The only means for Father Kohlmann to accomplish his desires was to leave Amsterdam. So he left the city along with Father Aubry, [14] who was ordained priest

[12'] —Fr. Peter Gregory Jacobs died at Pressburg, December 12th, 1870 being at the time of his death the oldest Jesuit priest in the world. Fr. Jacobs was born at Diest in Brabant, the birth-place of St. John Berchmans, on March 16th, 1781. During his youth he witnessed the horrors of the French revolution. A Franciscan having told him of the existence of the Fathers of the Faith and of the Sacred Heart, whose object was to revive the Society of Jesus, young Jacobs applied to Fr. Rozaven for admission. Fr. Rozaven sent him to Kensington House, near London. In the meantime, the Fathers of the Faith had learned of the canonical existence of the Society of Jesus in Russia. They therefore resolved to send Father Grivel to Russia to negotiate for the admission of the Fathers of the Faith into the Society of Jesus. The candidate, Peter Jacobs, was given to Fr. Grivel as a companion. Thus Father Grivel and Peter Jacobs were the first two members of the Society of the Fathers of the Faith admitted into the Society. Fr. Ricca, of the old Society, became the novice-master of the two novices in the college of Polotzk. After having made brilliant studies in philosophy and theology, he was sent as missionary among the German colonists at Saratow on the Volga. In 1817, he was sent as missionary among the Catholic Armenians in Astrachan. When the Jesuits were expelled from Russia, Father Jacobs became one of the founders of the province of Galicia; and when in 1830 the Society was re-established in German Austria, Fr. Jacobs was one of the first to be called into the new province. From this time on he held posts of great responsibility in various houses of the Austrian Province. He was a man of deep and solid spirituality, the restorer, in Austria, of the spiritual exercises to priests. He printed in Pressburg, both in German and Latin, his meditations and considerations for eight and three days' retreats. These loose sheets have been reprinted at Woodstock and have been of much use to many of our fathers. —W. L. xvii. 399. *Ed. W. L.*

[13] For P. Hochbichler see Thoelen, S. J. Menologium oder Lebensbilder u. s. w. Roermond 1901 p. 381.

[14] Nicolas Aubry was born at Giriviller, diocese of Nancy November 27, 1775. He entered the congregation of the Sacred Heart, founded by Father Tournely; after the union of this congregation with the Paccanarists, he was

during this year, and left the direction of the college to Father John Henry. They reached London October 6, 1803, and went to Kensington College, which was under the direction of the Paccanarists, several of whom had some months before asked for admission into the Society.[15]

The departure of Father Kohlmann was a loss for the Paccanarists of Amsterdam and for their college. The news reached Italy and did not fail to scandalize those followers of Paccanari who remained faithful to their founder. In an apology for Paccanari, written March 14, 1807, Father Nüssle, after having called to mind that Father Rozaven wished to give the college at Kensington to the Society, continues: "This very thing was done at Amsterdam by Father Kohlmann, Superior of the college there . . . . . Considering himself already a professed Father of the Society of Jesus, he sent to their homes some eighty boarders, sold the furniture, of the house, and set out for London to join the future Jesuits."[16]

As far as we can judge from the documents this accusation has no foundation. Father John Henry continued the work which had been begun, and it is doubtful if the college ever counted eighty boarders. Father Alexander Rousseau soon took Father Henry's place, who was admitted in his turn into the the Society; though the college was never prosperous it continued till 1813, and during these years several of its professors, one after another, gave themselves to the new Society.

On June 17th, 1804 Father Kohlmann wrote from London to Father Beckers: "From our long silence Father Henry had concluded that we had returned to the Paccanarists. This judgment, though perhaps not rash, is false, for never has the thought of putting myself again under the obedience of Mr. Paccanari crossed my mind, since the time I had the honor to bid you farewell. I esteem too highly the grace of being admitted into the dear Society of Jesus, that the temptation to leave it for the Congregation of Paccanari should ever trouble me. Our long silence has no other reason than the intercep-

sent to Dillingen, then to Berlin and Amsterdam, whence he passed over to London. On October 4, 1804 he entered the novitiate in Russia, labored for several years in the mission of Saratow on the Volga, and left the Society in 1825. Cf. Vivier, Catalog. Prov. Galliae, 1824–1825, p. 8.

[15] Guidée Vie du Père Varin, p. 171.

[16] Archiv. Rom.

tion of five letters which I addressed to your Reverence. Father Rozaven is still at St. Petersburg, whence he will probably not return [17] before he has settled the affairs of this house. Whatever may become of this house it is certain that there is not a single individual here who wishes to be a Paccanarist, and who has not an ardent desire to go to Polotzk to begin his novitiate. The very Rev. Father General in a letter he has written to me grants me the favor of being admitted, which fulfils my highest wishes, but consents that I stay here until I can be replaced. I will omit nothing to hasten the moment of my departure.

"I add some news which I received from St. Petersburg: Father General has received the request of three members belonging to the American Mission, either Jesuits or who wish to be received into the Society. It is Bishop Carroll of Baltimore (who along with his coadjutor is a Jesuit) who has forwarded this request . . . . The Provincial [18] of Stonyhurst has, in consequence, been charged, *ut operi manum admoveat cum omnibus facultatibus opportunis* . . . . Father Callaghan, an Irish Jesuit, offers thirteen postulants to our Provincial for the Society, and at the same time a considerable sum of money for the construction of a college . . . . A college all built and furnished is also offered to the Society at Halifax in America."

Notwithstanding his ardent desire to go to Russia, Father Kohlmann was obliged to remain still some time in London. Finally, on the 20th of March, 1805, he left Kensington college. Probably he passed the time which elapsed till his departure with the Jesuits of London. In fact we remark that he was sent by Father Strickland to bring to London Fathers Korsack and Grassi and the coadjutor Brother Sürmer, who had arrived at Gravesend May 22, 1805.[19]

In the month of June he left England and arrived at Riga the 10/22 of the same month to enter the novitiate of Dunaburg June 21/July 3. From Riga he sent the following words to Father Beckers at the end of a letter of Father Francis Cornet who had arrived at Riga from Amsterdam the same day as himself:—

[17] Father Rozaven was admitted into the Society in Russia March 28, 1804; he never returned to London.

[18] Father Marmaduke Stone, appointed Provincial February 17, 1803.

[19] Cf. Carayon, Missions de Jesuites dans l'Archipel Grec, p. 274, or WOODSTOCK LETTERS, iv. p. 122, where we read: "Fr. Anthony Kohlmann—who from the Paccanari Congregation had already been received into the Society." At this time Fr. Kohlmann was only a candidate for the Society.

Very Rev. Father, I should think myself guilty of ingratitude did I not hasten to add a few lines in this letter, in order to give you proof that I have not forgotten your kindness to me and to send you as well as Father Groenen my best regards. It pleased Providence that I should reach Riga the very same day as the nine gentlemen Your Reverence has sent. You will be surprised to learn that I have delayed so long in going to Russia; this delay would not have occurred had not those who speak in the name of the Society judged it better that I should remain at London up to the present time. I am at the height of my desires, and unless they chase me out with blows I shall never leave this dear Society of Jesus. Nothing remains for me but to beg you and Father Groenen to thank Heaven with me for having called me to the Society of his well-beloved Son and to give me a share in your Holy Sacrifices. I am forever with the greatest respect, Very Rev. Father,

Your humble and grateful servant,

Anthony Kohlmann, S. J., candid.

Our readers are aware that less than two years after this Father Kohlmann left for America.[20] Here are two letters of his written from the New World.

EXTRACT OF A LETTER FROM FATHER ANTHONY KOHLMANN TO FATHER ADAM BECKERS, S. J. AT AMSTERDAM.

[*Original in Latin.*]

Reverend Father,

I am writing to Your Reverence from Philadelphia whither I have been sent by the Most Reverend Bishop to give a triduum to the German parish which is under the care of Father Britt. The same work will have to be done in seven or eight other German parishes situated at great distances from one another. With desolation is the land made desolate on account of the excessive scarcity of good priests—of such I say, as burning with zeal are willing to bear the burden of the day and of the heat for the eternal salvation of souls . . . . The Society of Jesus alone can save this new world. Twelve noble youths are advancing in the spiritual life and three excellent priests are now, if I mistake not, making the thirty days' retreat, after which they will be admitted into the Society. And next year four youths distinguished for piety and knowledge will begin their novitiate . . . . Rev. Fathers Henry and Malevé have al-

[20] Cf. W. L. vol. xxix., p. 487.

ready begun preaching and lecturing to the people in English. All the Catholics without exception seem to be inspired with new life by the restoration of the Society and considerable numbers of heretics are added every day to the multitude of believers . . . . Will Your Reverence see that the enclosed letters reach the persons to whom they are addressed . . . . Time forbids me to write more. I recommend myself and my mission work as well as this new Province to Your Reverence in the Holy Sacrifice. I recommend myself likewise to the venerable Father Groenen.

Your Reverence's most humble Servant in Christ,

Anthony Kohlmann, S. J.

Philadelphia, U. S., April 27, 1807.

LETTER OF FATHER ANTHONY KOHLMANN TO FATHER LUYTEN[a] AT AMSTERDAM.

[*Original in French.*]

George-Town College, U. S., March 4, 1820.

Reverend Father Superior,

Although I have not the pleasure of being personally acquainted with Your Reverence, nevertheless having the happiness of belonging to the same body, I venture to take the liberty of asking Your Reverence to render us the following service; viz., to accept the deposit of a certain sum of money not yet determined which will be remitted to you by a certain Mr. Camillus Thienpondt of Marcke near Oudenaerde, who is the trustee of one of our lay-brothers, Christianus De Smedt, who has given power of attorney to the said Mr. Thienpondt to dispose of the Brother's property, and to entrust to Your Reverence the money received for the sale of a piece of land on account of our Mission. As soon as this money is placed in your hands Your Reverence would oblige me by sending me word to that effect.

We are making progress, thank God! though slowly, and have at present about twenty-three Fathers, some twenty Scholastics—some in Logic and some in Theology—about fifteen lay-brothers, fourteen novices, half of whom are Scholastics, and the other half lay-brothers; among the latter an engraver, an organ builder, and a printer. The venerable bearer of this letter will no doubt tell you the joyful news that we shall shortly have four or five new bishoprics, from which you may judge what progress our holy religion is making in the new world. The harvest indeed is immense and the whole country would be ours, if we had a sufficient number of truly apostolic laborers. Since the conversion of several Anglican ministers in our northern countries, where

(a) Father Arnold Luyten had succeeded, March 24, 1816, to Father Fonteyne as superior of Ours in Holland and Belgium. He resided at Kensington, where he died January 19, 1819. His successor in that residence was Father Francis Fol.

until some years ago the name of the Catholic Church was scarcely known, there are urgent demands for priests and offers to build churches. God be praised! new churches are being raised on all sides, and the old ones enlarged, as they cannot hold the multitude of the faithful, which grows apace by the conversion of Protestants of all sects. If Your Reverence has anything to send us in the line of books, pious pictures or church ornaments, the Rev. Mr. Nerinckx will readily take charge of it. It would give us the greatest pleasure, Reverend Father, if you or one of your worthy brethren would send us some little news about the good our little Society is doing in your country. I remember how much good the late Fathers Beckers and Groenen accomplished, and I have no doubt that the work is going on with the same energy. In conclusion I recommend myself and this nascent colony to Your Reverence's prayers and Holy Sacrifices and I am with the most respectful attachment.

Your Reverence's very obedient servant,

Anthony Kohlmann, S. J.

FATHER ADAM BRITT.[21]

Father Adam Britt was born at Heinsfeld, diocese of Spire, in the Palatinate, February 8, 1742. He was received into the Society at Bamberg, from which it is supposed that he made his studies at the college of that city; he had already finished his course of philosophy and obtained the degree of "Magister Philosophiæ," when he entered the novitiate at Mentz September 4, 1762.

After taking his first vows he taught grammar and rhetoric during five years. We find him professor of Grammar at Heiligenstadt in 1767; from 1769 to the suppression he studied theology at Fulda, and it is probable at this time he was ordained priest. Father Geerts,[22] in his notes, says that Britt was "a young Jesuit" at this time and that he distinguished himself after the suppression of the Society by his zeal which was truly sacerdotal. However, Father Britt desired noth-

[21] The details of the life of Father Britt in the old Society, copied by Fr. Van Meurs from the annual and triennial catalogues, do not agree wholly with the dates given by Father Vivier in "Nomina, etc.," no 347, and reproduced in the W. L. xxxix. p. 485.

[22] Father Cornelius Geerts, born at Antwerp March 10, 1734, entered the Society October 7, 1751, taught theology at Louvain 1769–1773 and (re-entered in 1815?). Father Fonteyne at his death left a note appointing Father Geerts Superior of Ours in Holland and Belgium. But Father Geerts refused this charge because he had not yet renewed his vows after his re-entry. He died at Antwerp Nov. 19, 1819. Cf. Vivier op. cit. no 230; W. L. vol. xi. p. 237 and xxxiv. p. 270.

ing so much as to be allowed to live again the life which he had been obliged to give up. It is for this reason that he joined the Fathers of the Faith, as is proved by the letter of Father Rozaven cited above, where we read "Itaque P. Britt cum fratre laico Phedelbachium mittas . . . . si quid componendum supersit (Berolini) Pi. Britt componendum tradas." He was then one of the few old Jesuits who entered the Paccanarists.[22/] We do not know how long he remained in this congregation; what is sure is, according to the testimony of Father Geerts, that Father Britt, as soon as he learned of the confirmation of the Society in Russia by Pius VII. (March 7, 1801), neglected no means to join himself to his former brethren. He came to Amsterdam to consult Father Beckers upon the way to realize his wishes. Father Beckers forwarded the request to Father Brzozowski. The reply of the Father General March 21, 1806, permitted Father Beckers to receive Father Britt into the Society and to allow him to renew his vows—the simple vows of the scholastics—after a retreat of eight days.

As is well known, the Bishop of Baltimore, Mgr. Carroll, had corresponded for some time with Father Gruber about the re-establishment of the Society in America.[23] We read in a letter from Father Brzozowski, dated St. Petersburg 5/17 February, 1806 and addressed to Father Beckers: De illustrissimo Domino Baltimorensi hoc certo affirmare possum tamquam probe conscius rerum, quæ factæ fuerunt vivente Prædecessore meo. Binæ ante duos annos diverso tempore datæ et eodem perlatæ fuerunt ad Rev. P. Gruber epistolæ ab Illustrissimo, qui præter alia petit nonullos antiquos socios nostros ibi degentes readmitti in Societatem Jesu. De missionariis pro America nulla ibi fuit mentio. R. P. Gruber statim rescripsit Dno Baltimorensi, quaque decuit observantia et grato animo petitioni satisfecit. Epistolam Baltimoram pervenisse scimus, nullas tamen litteras ab illo tempore accepimus. Scripsi ego duos ante menses ad eundem Episcopum, repetens tenorem literarum Prædecessoris mei; alia epistola ad Patrem Strickland commendavi illi, ut scriberet ad Illmum me posse aliquot sacerdotes illi mittere; videbimus, an responsum aliquod

[22/] This fact disposes of the conjecture mentioned in the W. L. vol. xxix. p. 485 that Father Britt might have held over from the old Society.—*Ed. W. L.*

[23] The details of this correspondence can be seen in the W. L. x. 1 and xii. 85 and especially xv. 115 where will be found the answer of Father Gruber.

veniat." Father General adds the following Post-Script:—

Antequam clauderem accepi ab Illmo Baltimorensi epistolam et responsum ad illas literas scriptas a R. P. Gruber, quæ illi non nisi post annum redditæ fuerunt, quamquam repetitis exemplis missæ. Initia Societatis et fundamenta jam jacta sunt ibi.[24] Oremus Deum, ut sua sancta gratia cœpta juvare dignetur.

Father Brzozowski hastened to second the plans of the Bishop of Baltimore, and appointed, perhaps by the very letter which admitted Father Britt, this Father and Fathers John Henry and Francis Malevé for the missions of America. Besides, he ordered Father Beckers to provide the necessary means for the voyage and to get the money necessary from some benefactors of the Society. Thereupon Fathers Britt and John Henry left Amsterdam, May 24, 1806, in the company of three Trappist Fathers and two lay-brothers of the same order. It is recounted that Father Britt seeing that a mattress was about to be put on board for his use during the voyage refused to have it, saying, that he had never read in the life of St. Francis Xavier that this great apostle had attended to such comforts during his long journeys by sea or land. At the end of July the two missionaries reached Baltimore.

LETTER OF FATHER ADAM BRITT TO FATHER ADAM BECKERS (?) AT AMSTERDAM.

[*Original in Latin.*]

Philadelphia, April 7, 1807.

Reverend Father in Christ,
P. C.

The Most Reverend Ordinary with the consent of Rev. Father Provincial Molyneux, has appointed me parish priest of Holy Trinity Church, Philadelphia. This is a church for German Catholics, who, however—especially the native born—for the most part are accustomed to speak English rather than German. For preaching, however, the German language is in use, but in hearing confessions there is a very great difficulty. On this account Rev. Father Provincial has sent me for a time Father Kohlmann to hear them. I do indeed stand in need of an English-speaking assistant, as I have with due submission pointed out to Rev. Father Provincial,

[24] Father Robert Molyneux was appointed Superior by Bishop Carroll, June 27, 1805 (W. L. x. 90); soon after this Fathers Charles Neale, Charles Sewall, Sylvester Boarman renewed their vows (W. L. xii. p. 86); finally the novitiate was opened October 10, 1806 (W. L. v. 100, and xvi. 161).

but unless English-speaking priests are sent from Europe, this wish of mine (or shall I say necessity ?) cannot be complied with. Hence I think our Very Rev. Father should be requested to be pleased to send such a one. No doubt Rev. Father Provincial will do so ; for it does not behoove me to urge the matter, but once having proposed it, to leave it all to the superiors as befits a subject. I have much work to do in the parish, and in spite of my sore foot, have to answer many sick calls and baptize children three English miles around. I cannot thank God enough who gives me strength so to do my work that I have not, up to the present, neglected a single case, or been prevented by the pain from attending to my duties. For when I go out on duty, I feel scarcely any pain at all, except some little discomfort which makes walking difficult ; whereas when walking through the house or lying down at night I suffer very great pain. I have three running sores in the foot, and the skin about them is being eaten away. I am using rhubarb and sassafras juice to purify the blood, also a plaster, the recipe for which I brought with me from Europe. These have already given good results, and I hope the foot may get well in time. My general health is good, and so far I have been able to preach, sing Mass and Vespers, hear confessions, and during Holy Week I have held all the services. Hence I do not need the services of either physician or surgeon. Some persons prevailed upon me to call in a French physician to whom I explained my ailment and what remedies I had been using. To my great satisfaction he did not return a second time.

The teaching of catechism causes me no small difficulty. For I have besides the German children also children of French parents who are particularly numerous here and partly belong to my church, but they rarely reach the church at the same hour, as their homes are far away from the church ; hence instead of two hours I often spend three in teaching catechism, while those who have been taught in English are catechised by one of the church trustees. For I myself do not feel able to learn this language, partly on account of the difficulty of pronunciation and partly on account of my age and lack of time.[a] It grieves me very much that I cannot in this matter observe the rule of the Society. I enclose three letters to different persons, which I entreat Your Reverence to send from Amsterdam to their several addresses. They are the first I have written to them and probably

[a] This difficulty in regard to the English language was never overcome. Father Kenny, writing in 1820, says: "Solus P. Britt de antiqua Societate erat, et sexagesimum annum agebat, qui post moram 13 annorum in America, nequidem unum verbum Anglice proferre potest: est Operarius pro colonis Germanis, et nunc tantum confessiones accipere potest." At this time P. Britt was at Conewago ; P. Kenny is describing the character of the Fathers who were sent to America from White Russia.—*Fr. E. I. Devitt.*

they will be the last. The trustee (curator) of our church, an excellent man most zealous in behalf of the church and its service, came to me to-day and requested me to beg of Your Reverence to send some musical vespers and some Latin hymns for our church.

With my best wishes to Your Reverence, to Father Groener and the Father Assistant, and commending myself to your Holy Sacrifices, I am

Your humble servant in Christ,
Adam Britt, S. J.

EXTRACT OF A LETTER FROM THE BISHOP OF BALTIMORE TO . . . .

[*Original in Italian.*]

Baltimore, September 5. 1809.

Sir,

I received with grateful pleasure your very welcome letter of June 8th of this year . . . . I think I have already announced the death of the venerable Father Molyneux in the month of December, 1808 . . , . Messrs. Britt and Kohlmann are laboring with the greatest fruit in the service of the church, the former in Philadelphia notwithstanding his great age, the latter in New York, whither I sent him shortly before the news was received of the nomination of Mr. Concanen.[b] He took with him another young priest [c] of the Society, a man of great merit and of good education, also five young scholastics of the same Institute. With this reenforcement incalculable good is done there: classes have been opened and the construction of a new and superb church begun . . . .

Your obedient servant,
✠ *John, Bishop of Baltimore.*

FATHER JOHN HENRY.

Father John Henry [25] was born September 15, 1765

(b) Dr. Luke Concanen, O. Pr., first bishop-elect of New York, died at Naples when about to take ship for New York. W. L. vol. iii. p. 139.

(c) This was P. Benedict Fenwick: the Scholastics were James Ord, Michael White, James Redmond, James Wallace and (?) Adam Marshall.

(25) Several authors confound Fr. John Henry with his brother Giles: for instance, Carayon in his "Missions des Jésuites en Russie," p. 1, where he attributes to Giles the account of a journey in Russia, which was written by John (Cf. Carayon "Les Jésuites dans l'Archipel Grec. p. 15). De Backer Bibl. de la Comp. de Jésus t. ii. col. 117; Sommervogel, t. iv. col. 580, follow this mistake and omit, consequently, the name of John. For Father Giles cf. W. L. vol. xxix. p. 56.; it is not exact that he "was enrolled in the province of Sicily;" a few months after arriving at the novitiate of Polotsk, he was appointed to reestablish the boarding school of Witebsk, and left for the mission of Mozdok

at Opont, near Paliseul, in the old duchy of Bouillon today a part of the Belgian province of Luxemburg. [26] Father Carayon relates that he had three uncles in the old Society, one of whom was Father Gerard, the author of several excellent works, who being obliged to leave France took refuge with the father of the future Jesuit.[27] The letters of Fathers Gruber and Hochbichler, quoted above seem to indicate that he had been a religious before being a Paccanarist.[28] Other authors add that he was formerly vicar in the diocese of Liege [29]. However this may be, he was one of the first Fathers of the Faith to come to Amsterdam where he succeeded Father Kohlmann as Rector of the college in that city. He applied to Father Beckers for admission into the Society and left Amsterdam along with Father Melchior Malevé and John Philip Roothaan May 29, 1804, in order to enter the novitiate at Dunabourg, where they arrived in the evening of June 18/30. In the month of August of the following year Father Lustyg sent him back to Amsterdam to be enployed in the ministry under the direction of Father Beckers. He carried to Father Beckers the letter which appointed him Superior of the Jesuits in

even before the end of his novitiate (Cf. Carayon "Les Jésuites de l'Archipel Grec. p. 106). The mission "in insulis Ægeis" belonged to the province of Rome up to 1839, and from 1840 to the province of Sicily. We, therefore, meet Father Giles, who labored in this mission from 1830–1856, first in the Roman then in the Sicilian catalogue; this has given rise to this mistake.

[26] The Brothers Henry are designated now as Frenchmen and now as Belgians. The reason of this is that the duchy of Bouillon was under French rule at the time of their birth. France was compelled to give up its claims to this territory in 1815, but it was only about 1840 that the duchy became definitely a part of the kingdom of Belgium.

[27] Carayon, Les Jésuites dans l'Archipel Grec, p. viii. This author gives some very interesting details about the family of the two Fathers Henry, and says that two of their uncles belonged to the [Gallo-] Belgian Province, and Fr. Gerard to Champagne. Is this exact? Here is what the catalogues tell us: Champagne, 1767 exeunte, gives two Fathers Gerard, Joseph Ignatius and John Joseph living in the same college of Epinal (Vivier, Status Assistentiae Galliae 1762–1768, p. 108); both were born at Oponto. Were not these the two uncles of the Fathers Henry? At this time there was no Father Gerard in the [Gallo-] Belgian Province, but there are three who have the name "Henry," as also three others of the province of Champagne of the same name.

[28] We have come across several religious who had belonged to orders suppressed by the French Revolution, who during these years asked and obtained, after dispensation, their admission into the Society. The General Congregation which elected Father Brzozowski thought it well to pay attention to this so that in the future Superiors should be more strict on this point. This is evident from a letter of Father Brzozowski to Father Beckers 17/29 Sept., 1805.

[29] W. L. xiv. p. 75.

Holland. We have several letters from him written while he was in Russia.[30]

FATHER FRANCIS MALEVÉ.

Fathers Britt and Henry were soon followed by Father Francis Malevé.[31] He was born at Louvain?[32] December 1, 1770. He had been a member of the Franciscan order[33] and was vicar in the little village of Jodoigne[34] between Louvain and Namur, before entering the Society. Charles Nerinckx, the future apostle of Kentucky, counted Francis Malevé among his friends. When Nerinckx gave up his parish of Everlange-Meerbeke to labor among the people of the New World, Francis resigned at the same time his parish of Jodoigne in order to join him. He accompanied his venerable friend to Amsterdam but on account of a false report that Catholic priests were prevented from landing in America, and still more, perhaps, on account of his relations with Father Beckers and his companions, he determined to become a Jesuit[35] and entered the novitiate of Dünaburg September 1, 1804, only two months after his brother Melchior. In the month of July 1805 Father Lustyg sent him with Father John Henry as his companion, to Amsterdam. The following is an extract of a letter of Father Lustyg dated July 15/27, 1805: Navigationis comes additus est P. Franciscus Malevé, qui cum infirmitatem contraxerit, speratque per aquas minerales posse eam depellere, libenter indulgeo, ut at curandam valetudinem iter hoc faciat, et simul in Societate, quam tenero amore prosequitur, maneat....

[30] Vide Carayon, Missions des Jésuites en Russie, p. 1. For his life in America cf. W. L. xiv. p. 73 seqq.; xv. p. 227.

[31] His brother Melchior was born August 3, 1774, entered June 18/30, 1804, left in February, 1805 for the mission of Astrakhan, a city on an elevated island in the Volga about thirty miles from where it flows into the Caspian sea. Here he died August 12, 1817. According to Father Alberdingk Thym (Levensschets van P. Roothaan p. 13) he had been "Vicaire" at Jodoigne. We think that in this point he has been confounded with his brother Francis. Father Nerinckx evidently mixes up the two brothers. W. L. vol. xiv. p. 74.

[32] Vivier, Nomina, no 359, where he gives in a note "Lebeniensis," a name not to be found.

[33] W. L. vol. v. p. 162.

[34] The actual "Curé-doyen" of Jodoigne writes of him as follows: "In 1799 and 1800 Francis Malevé who was then vicar at Eninnes, near Jodoigne signed the register of the parish of St. Médard at Jodoigne as 'desservant'; in the course of 1802 he signed 'parochus designatus.' His last signature bears the date of August 12, 1803."

[35] W. L. vol. xiv. p. 74.

Ubi P. Franciscus Malevé convaluerit, redibit ad Rev. V., quae ad ulteriorem R. P. Praepositi Generalis futuri ordinationem disponet de eo, prout ad gloriam Dei magis convenire judicabit." On November 30, Father Francis wrote from Louvain to Father Brzozowski, that several former Jesuits, living at Aix-la-Chapelle, where Francis was taking the mineral waters, desired to re-enter the Society. On returning from Aix-la-Chapelle he remained some timeat Ams erdam to recover his health perfectly, and finally left, while still a novice, for America at the commencement of June, 1806. During his voyage he suffered less from the tempests than from a sickness which seriously threatened his life. He recovered, however, and reached Baltimore well and sound, September 1, 1806.[36]

EXTRACT OF A LETTER FROM FATHER FRANCIS MALEVÉ TO . . . .

[*Original in French.*]

George-Town, August 21, 1809.

Very dear Friend,

Though I fear that I am tiring you with my letters, I will yet venture to send you this one, in order to re-assure you about the little parcel of letters which we have duly received . . . . You seem to think that there is some mystery about Father Henry's silence. Nothing of the kind. He was sick for some time, then came the embargo; opportunities for sending letters are rare and when they come he does not always know it, as he is stationed in an out-of-the-way mission. . . . We have received Very Rev. Father General's letter which I have sent to Father Kohlmann in New York, who besides having charge of the Catholics of that city is beginning a college there. . . . . Our Superior does not reside in the college any more since the death of Father Molyneux. . . . I am to be transferred for a change of air to another mission more than thirty-five leagues to the north,—the town and district of Frederick-Town. My health is pretty well restored. . . . . Rev. Father Beschter, says the bishop, labors among the Germans like a true apostle. . . . .

Francis Malevé, S. J.

FATHER JOHN BESCHTER.

We have been unable to discover the birthplace of this missionary. We can only learn from a letter of his, quoted farther on, that he came from the Duchy of Luxemburg, which then included the Grand Duchy of Luxemburg and the Belgian province which now bears this name. He was born May 20, 1763. Archbishop Carroll says in a letter, that he had been "formerly pastor and

[36] For his life in America cf. W. L. vol. v. p. 99 seqq., xiv. p. 73, xvi. p. 162.

dean in the province of Luxemburg.[37] He passed a month at Amsterdam before his departure for the New World in 1807, and entered the Society October 10, of the same year [38] at the same time as his travelling companion Father Charles Wouters, who was born April 8, 1771 at Wormhoudt, a little town in the department of the North (French Flanders).[39] Feeble health caused Father Wouters to return to his country. He seems to have left the Society in 1810, since his name is not to be found in the catalogue of 1811.[40]

LETTER OF FATHER J. W. BESCHTER, S. J. TO REV. FATHER FRANCIS FOL AT AMSTERDAM.

[*Original in French.*]

Baltimore, October 18, 1822.

Reverend Father in Christ,

It is but a short time since I learned the names of our brethren at Krijtberg. A young German who lived for some time at Amsterdam gave me your names and also some details of your labors in the Lord's vineyard. I do not know if you have heard of the death of our Rev. Father Adam Britt. He died from a stroke of apoplexy, the eighth [(c)] of last July in his residence at Conewago in Pennsylvania. He was stricken at the altar during the Postcommunion about eight days before his death. He had been for a long time parish priest of the German church in Philadelphia. He died at the age of eighty, universally beloved and respected. —R. I. P.

Rev. Father Francis Malevé died this eighth [(d)] of October in his residence at Fredericktown, where he was parish priest for the last thirteen years. Before entering the Society he had been parish priest of the little town of Jodoigne between Louvain and Namur. After spending nearly a year in Russia he returned to the Netherlands for the purpose of coming to America, where he arrived in 1805 and was almost immediately sent to St. Mary's County Mission. Though hampered by the language, he did immense good there, established confraternities of the Sacred Heart and revived the piety of the people in all that part of the country. In 1808 he was sent to Fredericktown where he continued to his death edifying and saving souls.—R. I. P.

(37) W. L. vol. xiv. p. 75.

(38) W. L. vol. xvi. p. 311; Vivier, Nomina, no. 1131 by mistake gives September 10, 1810.

(39) W. L. vol. xiv. p. 75; it is only by extension that he can be said to have come from Flanders or Brabant.

(40) W. L. vol. xviii. p. 221. For the life of Father Beschter in America cf. W. L. vol. x. p. 105, 108, 119; vol. xii. p. 82, 235.

(c) Vivier, Nomina, no 347 gives July 12. We dare not decide between these two dates.

(d) Vivier, Nomina, no 359, says, October 3.

Our Archbishop is expected here back from Rome toward the beginning of November, invested with honors and new dignities, and it is quite likely that we shall have difficulties with him as soon as he returns. For he has demanded a pension on our property and it is reported that he has obtained from Propaganda a decree to that effect, whereas the laws of our Institute as well as the laws of the country under which our corporation exists, forbid our conforming ourselves to it. What misery! What will be our situation here very soon?

There lived at Amsterdam a respectable family which I shall never forget,—Mr. Campos De Sylva, consul or minister of Portugal to Holland. While waiting at Amsterdam for the sailing of my ship I had often the honor of visiting this family. If this amiable family is still there, please present them my best regards. A certain merchant, a Mr. Tonella, also showed us a great deal of kindness; this was in 1807 at the time of Rev. Father Groenen. And if any of the parish priests or other priests of those days are still living, I beg of you to present them my respects, for from all of them I received marks of friendship during my month's sojourn at Amsterdam. My travelling companion, Mr. C. Wouters, returned to his native country. He could not make himself useful in this country, being in ill health.

The Reverend Father Charles Neale is at present our Superior. He continues to direct the Carmelite nuns with whom he arrived in this country and resides in their convent of Mount Carmel near Port Tobacco, Charles County, Maryland. The Rector of Georgetown College is the Rev. Father Enoch Fenwick and his brother, Rev. Father Benedict Fenwick, is minister. Rev. Father Anthony Kohlmann continues teaching theology in our house in Washington. Rev. Father Van Quickenborne is still novice-master at Whitemarsh, and Rev. Father De Theux parish priest at Georgetown. And I, after having been during several years relegated among the invalids, have passed out of that category to replace the parish priest of the Germans in this city. He left here two years and a half ago for Amsterdam to return to his country, which is also mine, the Duchy of Luxemburg. He could not live here any longer. His parishioners were torn by dissensions and are also universally poor, I had almost said immensely poor. Our church is almost entirely devoid of all ornament for divine service, both for the dead and the living. However, we are enjoying peace; I am pleased with them and they are pleased with their invalid.

I do not know if you are conversant with the English language. I could send you some publications from the pen of our venerable Father Anthony Kohlmann against the Unitarians. If you wish for any of these works, please let me know. Your Very humble servant,

J. W. Beschter, S. J.

A. M. D. G. et B. V. M. H.

EXHORTATION

AT THE OPENING OF THE SCHOLASTICATE AT WOODSTOCK, SEPT. 23, 1869.[1]

Sapientia ædificavit sibi domum: misit ancillas suas ut vocarent ad arcem et ad mœnia civitatis: si quis est parvulus, veniat ad me; venite, comedite panem meum et bibite vinum quod miscui vobis.—Prov. cap. 9.

Wisdom hath built for herself a house: a palace worthy of herself; a temple which by its magnificence, its proportions, its harmony, expresses the perfections of that heavenly wisdom which presided over its construction and is to dwell therein, to make it the scene of its glory, and the theatre of its beneficent dwelling among men. What a glorious vision it must have been to the prophet's mind, that house which wisdom itself had planned and erected! that home of her favored children, where they were to eat of her bread and to drink the wine which her maternal hands had prepared for them: the bread which strengthens the heart of man; the wine which gladdens his spirit.

Whatever the object was which that glorious vision represented it must have been some great masterpiece of God's infinite wisdom and power;—perhaps the whole visible creation, the dwelling-place of God's children; perhaps the Sacred Humanity of our Lord, that temple in which all the treasures of the Divinity resided; or that other temple which he chose for his earthly abode, his Immaculate Mother; or in fine the Church of God, built on a high mountain lit up by the beams of the Sun of Justice, to

[1] This exhortation was given by Father Joseph E. Keller Provincial at that time of the Province of Maryland. A few copies were printed some time after its delivery, but they have become so rare that at the time of the silver jubilee of the college it was impossible to find a single one. A copy having recently come into the editor's possession it is reproduced in our pages that it may not be completely lost.—*Ed. W. L.*

guide the steps of men into the path of peace. Any of these great works of God, or all of them, may well have prompted the glowing description of the palace built by wisdom; and of any of them the divine wisdom itself may be supposed to have spoken when it said: *Behold the tabernacle of God with men, and he will dwell with them; and they shall be his people; and himself with them shall be their God.* How then can we, with these wonders of God's omnipotence before us presume to apply the same text on the present occasion, and to the house which we on this day dedicate as the abode of sacred science? But yet in that vast and stately temple which when viewed as a whole seems to be rather a great city than a single dwelling, we shall find many a secret sanctuary, and many a sacred retreat, built up and adorned with skilful diligence, where, removed from the busy tumult of the outer courts and from the dazzling splendors of the temple itself, the ministers of God may prepare themselves for his service and learn from the ancients the sacred lore and the mysteries of the house of God. And here perhaps we shall find no ignoble place for the house which thus forms a portion of the magnificent edifice, and this may warrant us in repeating with allusion to it alone: *Wisdom hath built for herself a house: behold the tabernacle of God among men.*

This then is one of those secret sanctuaries, a sacred retreat to which you are invited, Dearly Beloved Brethren: in which you are to be prepared for the great work which is your vocation. Hither you come to learn those lessons of heavenly wisdom, to imbibe that spirit of religious virtue, which will carry you successfully through the contests that await you. In what dispositions you should gather around the chair of heavenly wisdom, so that you may be benefited to the fullest extent by her instructions, you may learn from another Royal prophet, who himself also approached the same source of knowledge and addressed to the same divine teacher his prayer: *Teach me goodness, discipline and knowledge, for I have believed thy commandments. Bonitatem et disciplinam et scientiam doce me.* Goodness, or solid virtues; discipline, or the government of your faculties and senses according to God's law; knowledge, or the science of the mysteries of God in so far as he has deigned to make them known to us. These should be the objects of your endeavors, these the ends you should have in view during yonr privileged abode in this dwelling of wisdom.

St. Paul says substantially the same thing: *attende tibi*

et doctrinæ, by which he plainly indicates that the culture of the heart is the first and most important duty; but the perfection he recommends comprises also the culture of the mind. Virtue and learning must go hand in hand; great and deep learning is what is expected to be the fruit of your endeavors here. Because, for the work which is before you neither virtue nor learning by itself can suffice; nor can any low degree of both serve you as a sufficient preparation. *Videte vocationem vestram, fratres.* What is this vocation of yours? What is this great work which you are destined to perform? To fight the battles of the Lord with the sword of the spirit; to contend against the world which is the enemy of God: to render vain and abortive the wiles of Satan, who is leagued with the world against God; to rob him of his spoils and to people heaven with the souls of the Redeemed; and to do this not only without detriment to your own souls, but with a continual growth of your own virtue and merit: *videte vocationem vestram, fratres.* This is your glorious calling, this the noble task proposed to you. Cast a glance upon the battle field on which you will take your stand; look at the enemies whom you must meet; consider the weapons they wield and the warfare they have selected with more than human cunning and malice. I will say nothing of that cold indifference to the things of another, an unseen world, in minds wedded to the things of earth: nothing of the haughty self-complacency in which the world is settled, looking around with conscious pride upon the material progress which is visible and undeniable. But there is deep science arrayed against us, which dignifies itself with the name of Philosophy; a false science indeed; but with wonderful skill it conceals the weakness of the foundations upon which it rests; it takes principles for granted and then with irresistible logic deduces consequences from them which undermine and destroy truth and morality in the souls of men. There is a pagan literature, with all its fascination of style and language, with all the grace and power of eloquence, suborned to defend the cause of error and vice. And the poison of this false science and of this pagan literature is daily and hourly poured out through thousands of channels of communication from mind to mind; and spreads like an impure deluge over the face of the world. Falsehood and depravity reign everywhere in all their Protean shapes and in every department of social, civil and religious life.

Now it is your vocation and it will one day be your duty to encounter all this hostile array; not merely to defend

yourselves or to escape unhurt; but you must disarm and defeat your enemies; render their shafts powerless to harm others; you must unmask that false science, rebut that seemingly triumphant logic. You must meet books with books; learning with deep learning; eloquence with eloquence; the literature of the world with a pure christian literature; schools with schools; masters with better masters. You must stand up in the face of this infidel generation and in the face of this heathenish progress, and bid them understand that their boast is vain; prove to the world that its light is darkness and its course leads to a precipice, in which itself and its boasted propriety will be swallowed up and destroyed. You must point to a higher and a noble progress and teach men to love it and strive to obtain it. Is this a task easily accomplished? Is this the play of children? No. It requires men; true men; men of stout hearts and of strong minds; men of deep science and of vast erudition; men of sound principles and of power to maintain them and to stand by them to their last consequences. *Videte vocationem vestram, fratres,—attende doctrinæ.*

But this is not all. The world and its wisdom are not alone against us: they are leagued with, directed and inspired by the supernatural intelligence of mighty spirits who are by excellence styled the deceivers, and who with untiring perseverance and the most malignant skill turn all the power of their great minds to evil, to the thwarting of God's work in the souls of men: against them all human wisdom is powerless. Our unaided efforts will ever be in vain; with all the learning we may have acquired and all the natural gifts we may have developed, we can never hope to contend successfully against them, either for our own safety or for the rescue of others. We need supernatural allies; we need spiritual weapons, we need the strength which God alone can give. With him on our side, we shall conquer; with him to aid us, our work shall prosper; without him we shall accomplish nothing: *Quia sine me nihil potestis facere.* Therefore *attende tibi* is your first duty; *bonitatem et disciplinam doce me,* should be your constant and most fervent prayer, and the acquisition of true and solid virtue your daily and unceasing endeavor. Learning alone is full of dangers; and well may we apply to it the words of the wise man; *Væ soli!* wo to science unsupported by humility, obedience, charity and zeal according to knowledge. *Væ soli! quia cum ceciderit, non habet sublevantem se.* If you go forth from this house with learning alone, you will destroy with one

hand what you build up with the other; whilst you repel one enemy, you will open the gates of the citadel to another, you will be of little or no service to the good cause yourself and you will impede the good services of others. But go forth with the spirit of the apostleship to which you are called, with the virtue and sanctity which that vocation demands, and what is there that can resist you?

Reflect upon what one man with God's blessing has frequently accomplished for the increase of God's glory, for the welfare of the church, for the true happiness and prosperity of men: and tell me what the result would be, if this house were to send forth year after year numbers of such apostolic men: men of deep learning and of perfect virtue, who would work in concert, who would form into a solid phalanx and advance in serried ranks upon the wickedness arrayed against them and against God. Let this then be your aim during the time of your studies; labor for it; beg it of God. For this is what the Society expects from you in return for the maternal love she lavishes upon you; this is what our holy Father St. Ignatius requires of his children. This is what will crown this great work which the Society has undertaken for your welfare and for the greater glory of God. Let it be your study to raise yourselves to the standard proposed to your imitation in the lives of your holy Patrons St. Aloysius and B. John Berchmans.

Study with the same diligence and with the same purity of intention: not for your own elevation or for the gratification of vanity: but to fit yourselves to become useful laborers in the vineyard of the Lord. Let their spirit of piety animate you and preside over your studies. Emulate their obedience in the smallest observances, their charity, their patience; their self-denial and mortification; their ardent love for our divine Lord and Saviour Jesus Christ; their sweet and tender devotion to our holy Mother the Blessed Virgin Mary. Let your fidelity to your spiritual exercises, your zeal for your own sanctification, your filial submission to your Superiors, your religious conversation with one another, your modesty and silence, your cheerful piety and religious joyfulness, make you the copies of your holy Patrons, the joy and consolation of your Superiors, the glory of the Society your Mother and the worthy children of your holy Father St. Ignatius. Thus will you make this house the abode not of secular learning which is vain, but of heavenly wisdom which will itself teach you all knowledge: which will hereafter

accompany you when you leave this house, to labor with you and to prosper your labor—and finally to crown your labor with its reward in heaven.

Et nunc ad vos convertor, Reverendi et Carissimi Patres, qui hujus rei pars maxima esse dignati estis; ad vos sermo meus quibus hæc spes nostræ Societatis committitur; quibus ipsa Societas, communis Mater, hodie Juvenes suos tradens efformandos, quasi emissa voce loquens audiri potest: *Pascite agnos meos.* Aut si illud magis placet: hos ego vobis, inquit, committo, vestra doctrina, vestra virtute perpoliendos, ut sint aliquando hæc mea ornamenta, sertum lætitiæ et diadema speciei.

Magnum sane opus hodie aggredimini, Reverendi Patres, sed et arduum simul. Quam vero magnum sit et quanti momenti, unde omnis fortuna nostræ Societatis pendet et omnis spes fructus olim in hac vastissima regione colligendi, necesse non est ut ego verbis prosequar; neque quam sit arduum ac difficultatis plenum. Hæc enim vobis ipsis diuturna jam experientia plane nota.

Hoc unum respicere et cogitare velitis rogo, quam sit Deo similis vita vestra ac vester labor: vita vestra abscondita in Deo, vester labor mundo ignotus. At ita ipse Deus absconditus operatur mirabilia sua.

Hæc videmus, hæc miramur, hæc nobis quæ visibilia sunt invisibilia illius declarant, et quasi speculo quodam sapientibus aspicienda proponunt. Sic et vos, Reverendi Patres, in hoc virtutum et doctrinæ Seminario, arbusta hæc vestris sudoribus nutrietis, quæ cum vestra opera ac diligentia in arbores frugiferas creverint, alio transvecta et in conspectu hominum plantata, floribus oculos lætificabunt, dulcibus fructibus sitientes reficient. Aut iterum, hos juvenes vestris curis ad prœlia Domini instructis, scuto et gladio armabitis, usum pugnæ ac victoriæ docebitis, sicque comparatos dimittetis qui hostes Dei profligent, domum Dei defendent, trophæis ornati ex prœliis redeant, partisque victoriis civitatem Dei gaudio et triumphis ornent.

Vos autem quibus hæc omnis gloria debetur, quibus omnis fructus merito adscribendus, mundo ignoti cum Deo omnium donorum auctore absconditi latebitis. At quisquis sapiens erit, quisquis rerum potuerit cognoscere causas ad vos utilitatem omnem referet, ad vos quasi ad fontem perennem, præclaros illos rivos deducet qui velut flumina in Paradiso Dei quaquaversus effusa, campis ferti-

litatem, fructus arboribus, flores ripis suis conferunt et conservant.

Nostis insuper, Reverendi Patres, quanta sollicitudine Societas nostra Juvenes suos tamquam spem gregis complectatur. Nostis quid de domo ista ille sentiat omnium nostrum Pater et Magister, qui elapso anno coram universa Societate per Procuratores congregata non potuit temperare lætitiæ suæ quin referret Provinciam MARYLANDIÆ summæ utilitatis opus cum maxima sapientia et mirabili diligentia, suis sumptibus perficiendum suscepisse: seminarium scilicet Scholasticorum et domum studiorum, ad quam omnes ex Americanis Provinciis et Missionibus Juvenes convenire possint in posterum, ad Societatis normam plene et feliciter educandi. Hoc unum, ait, adhuc erat desiderandum, quod modo perfectum est, ut Societas in illa regione floreret, uberrimos fructus ferre posset, et spem veram haberet duraturæ etiam in futurum prosperitatis.

Sit igitur vobis, Reverendi Patres, hæc cura ut hanc lætitiam, hanc spem confirmetis et augeatis. Qua cura major esse non potest: hic, enim, nobilissimus labor; hæc ars omnium maxime præclara; hujus meritum cæterorum pene operum merita facile antecellit. Vestra doctrina, vestris examplis, vestra denique concordia, fide, diligentia informati, isti Juvenes olim vobis laborabunt; per illos vos dimicabitis, per illos vincetis vos. Ad vos illi coronas deferent victoriarum suarum; ad pedes vestros spolia deponent ex hostibus rapta.

Et Deus ipse qui vobis sapientiam et doctrinam contulit, quique discipulis vestris felicem laborum exitum tribuet, Deus cujus est omnis sapientia, omnis virtus et omnis victoria, tum vos olim, tum discipulos vestros illa mercede donet quam per Prophetam pollicetur dicentem;

Qui docti fuerunt fulgebunt quasi splendor firmamenti; et qui ad justitiam erudiunt multos, quasi stellæ in perpetuas æternitates.—Dan. xii.

JUBILEE MISSION AMONG THE INDIANS OF WIKWEMIKONG.

A Letter from Father Specht.

HOLY CROSS MISSION,
WIKWEMIKONG, October 10, 1901.

REV. AND DEAR FATHER,
P. C.

I avail myself of the hospitality which, some time ago you kindly offered me, in the columns of the WOODSTOCK LETTERS, to send you a brief account of the Jubilee exercises held at this Mission from the 11th to the 18th of last August, hoping it will not be without interest to your numerous readers.

These Jubilee exercises had been looked forward to with great eagerness by both pastor and people; especially by the former, who expected a great deal of good to accrue to his flock, in the shape of a "fresh influx of faith and devotion," and a "bettering" of "Christian morality," to use the words of Our Holy Father himself. In order to secure—as far as lay in us—better results, it was decided, in compliance with the wish expressed by our Right Rev. Bishop, Mgr. R. A. O'Connor of Peterborough, to prepare the people, for the "reaping of the precious fruits of the Jubilee"—these are His Lordship's own terms—by a twofold triduum; viz, one for the women, the other for the men. Each mission was to be closed by a general Communion of the faithful taking part in the Exercises, and the whole crowned, on the 18th of August,—the solemnity in this province of the Assumption of the Blessed Virgin Mary—by a general procession to the large mission cross standing some two miles from the village, on the road to Manitowaning. Here, at the cross, solemn high Mass was to be celebrated under the canopy of heaven. I may say at once, *per transennam*, that the result of the Exercises far surpassed our most sanguine expectations.

As is customary on such occasions, we tried to secure the services of a preacher who would be a stranger to our people, hoping that thus greater interest would be aroused, and, consequently, better results obtained, for the good of souls. This plan having failed, we had to fall back on our home resources—partly at least—and Father William Gagnieur, S. J., of Sault-Ste-Marie, Michigan,

and your humble servant were picked out to do the work; the former for the women, along with the young ladies and little girls, the latter for the men, together with the young men and boys. This division was made necessary, not only by the nature of some of the subjects to be treated before each of the two classes of persons, but also by the want of seating capacity of our church for both divisions together; for we expected large numbers of faithful from our outlying missions. Our expectations were more than realized. Each of the two sections alone —that of the men especially—almost filled the sacred edifice to its entire capacity.

The programme was heavy enough for all concerned, —four sermons a day and this, too, during some of the hottest days of summer; but our good people held out bravely to the end.

The order of Exercises was as follows:—

6.30 A. M., first sermon, followed by holy Mass said exclusively for those then making the Exercises.

10.15 A. M., second sermon.

3 P. M., third sermon.

6.30 P. M., fourth sermon.

As they were at the same time making their Jubilee visits to the church, four times a day, they entered the house of God before each instruction, processionally with the pastor at their head, singing all together, the Litanies of the holy Name of Jesus. The starting point of the procession was the council house, or town-hall. It was certainly an edifying sight to behold, four times a day, for six successive days, from 500 to 600 faithful walking devoutly, through the main street of the village, to the "house of Prayer," singing the Litanies, or silently telling their beads.

The great majority of the faithful were, of course, residents of Wikwemikong; but there was scarcely any of our outlying missions not represented in that pious gathering: Wikwemikonsing, South Bay (Atchitawaiganing), West Bay (Mitchigiwadinong), Beaver Stone, Cape Crocker, etc., nay even far off Jishigwaning had sent representatives. The best of order, I might almost say a religious silence, prevailed in the streets of this otherwise busy village during those days of benediction.

Among the regulations made by the pastor, and—as far as we could see—faithfully observed by our people, there was one, the observance of which one could not, I think, secure in any community of white folk; this was, that no one was to sell soft drinks, cigars, or candy,

during the time of the Exercises. (Hard drinks were out of question altogether, as the Indian Act of the land forbids the same to be brought on any Indian Reserve, and there is a heavy fine, with or without imprisonment, for any one selling or giving them to the natives.) So well was the regulation kept, that a certain gentleman—a photographer and a Protestant by the way—hailing from Toronto, who had come to spend some time here, to take views of our picturesque village and its surroundings, could not induce a poor young woman, who kept a little candy and cigar store, and who had no other means of supporting herself and her almost dying husband, to sell him as much as a cigar.

"Why don't you want to sell me what I ask for?" said the astonished visitor.

"Because," answered the good woman, "Father told us not to do so, during the mission."

"But," interrupted the gentleman, "that prohibition cannot hinder me from buying such articles."

"Certainly not," answered the woman; "but it hinders me from selling them to you."

"But you will thus lose an opportunity of making a little money," insisted the man.

"Never mind, Sir," rejoined the other, "God will compensate me for it in some other way."

This story is not second hand: I have it from the very lips of the young woman in question, who, but a few days later became a widow. I must confess, for my part, that sometimes I am inclined to be rather too diffident of the dispositions of our good people; but, really, a community in which there exists a spirit of faith, such as the above example implies, does not seem to have so much degenerated from its native fervor.

God blessed the labors of the missionaries and the pious dispositions of our good people, who so eagerly flocked to the house of God four times a day, to hear his holy word, and who so generously sacrificed for him some of their most precious time—it was their harvest. Practically they spent one whole week in those holy Exercises.

Some 800 Communions came to gladden the hearts of the good pastor and of his fellow-laborers in this part of the Lord's vineyard, and there were few, if indeed any, that failed to answer the call of divine grace.

The Jubilee Exercises were closed on Sunday, 18th of August—the Solemnity in this province, as I said already,

of the Assumption of the Blessed Virgin Mary—by the general Communion of the men, some 450 strong, and by a solemn high Mass celebrated at the Mission Cross, by your humble servant, with Father V. Renaud, S. J., and Desautels, S. J., as deacon and subdeacon.

The reason for having Mass in the open air, was the fact that our church, though spacious enough to hold our Wikwemikong congregation, would have been too small to receive within its walls all the faithful assembled on this occasion. To add greater solemnity to the feast, the whole congregation went in procession to the spot where the sacred mysteries were to be celebrated, with banners flying and the statue of the Blessed Virgin carried by the members of the different sections of her sodality.

The sermon of the day was preached by Rev. Father Artus, S. J., himself, Superior of this Mission and its pastor. In words full of emotion suggested by the occasion, the Rev. Father congratulated the assembled faithful on their piety and the edification they had given during the days of grace that had just elapsed,—days too short, alas!—and the two missionaries for the pains they had taken to bring the great truths of salvation home to the hearts of their hearers. As there were on the spot no kneeling-benches or seats, except for the officiating clergy and the preacher, all parties knelt on the hard ground, and good-naturedly sat down on the green grass, or on the rocks, wherewith nature had so profusely endowed our grand old Manitoulin Island. It was certainly a unique sight to behold this pious gathering of over a thousand souls, bent in adoration and absorbed in silent prayer at the foot of the Sign of our Redemption, with the village of the Holy Cross and the beautiful "Bay of the Beaver" (this is the meaning of the word "Wikwemik"—"Wikwemikong," in the locative case) below them, whilst the minister of God raised on high the Immaculate Lamb. On the 18th of August 1901, there was joy at the Mission of the Holy Cross, and also, we are confident, with the Angels of God in heaven. It will certainly be remembered, not only here at Wikwemikong, but all over Manitoulin Island for many years to come.

I recommend myself to your Reverence's Holy Sacrifices and prayers.

Ræ Væ Infimus in Xto servus,

JOSEPH SPECHT, S. J.

MINISTRY IN MACAO.

A Letter from Father Hornsby.

SEMINARY DE S. JOSÉ, MACAO, CHINA,
Nov. 24, 1901.

DEAR REV. FATHER,
P. X.

It is known, I believe, that the work of Ours in Macao is confined largely to conducting the diocesan seminary, in which we all reside, and in which we do all the teaching, from the A B C's to the highest ecclesiastical studies. We have founded a little mission in Portuguese Timor, nine days' voyage away, where there are two of Ours. In Macao we have our church, the old church of the Society before the Suppression, and in it, of course, we have a little ministry, principally of the confessional. Some of Ours also preach in different churches on the principal feasts, and one at least has a sodality of women which has its devotions in the chapel of one of the convents. That is about the extent of our regular ministry. So our life is not very different from that of Ours in other than missionary lands. As far as residence is concerned, it would be difficult to find conditions more agreeable. The climate is simply ideal, just enough change of season to break the monotony of perpetual sunshine and spring. The scenery around is charming, —the islet-studded bay, distant hills with peaks half encircled in lazy clouds, groves of banyans and bamboos, the latter one of the most beautiful of growths, green, valleys with noisy little streams hurrying down their granite beds, such are the principal features of attraction. In the summer we conform to the custom of the Orient, and wear white soutanes in the house; while at table we have that blessed institution known as the *punkah*. I suppose the word will be found in the Century Dictionary. It is a big cloth fan suspended over the table, and pulled by a coolie, who is generally, for the sake of appearances, out of sight. The *punkah* is an indispensable piece of furniture, or at least it is considered so in these parts. The Protestants have it even in church

over the pews. It is a great relief in a close apartment, in breathless weather, to have a gentle movement in the atmosphere kept up artificially. I hope no one will be scandalized at our conforming so far to the usages of our surroundings; that is a little commodity that we fell heir to, by gradually stepping into the shoes of the secular priests who went before us in the seminary.

But it is not of such things that I wished to write. It was my intention to send a short notice of a little occasional ministry among the lepers and the plague-stricken.

To begin with the lepers. They say here that Macao supports the only leper settlements in China, and I believe it is a fact. I had never heard of any elsewhere. The Chinese church in the city had for many years an asylum for lepers attached to it, but it was not until 1874 that a regular leper settlement was established. It was situated on a neighboring island, and was far from being a sumptuous installation. Moreover it had the grave inconvenience of accommodating men and women at no great distance, and with little supervision. There is a boy there now who has known no other home—born of lepers, in the leper settlement, and himself now in the last stages of the dread malady. That inconvenience was soon remedied, by removing the women to another island, where a house was built for them. The men are still sheltered in the primitive way, living in huts made of mats and straw, and not very good ones at that.

The members of the little settlements number about twenty-five or thirty each. The government allows five cents (Mexican) a day for the support of one. That was sufficient some ten years ago, before all the wars and troubles we have had out here, to furnish them plenty of rice and a little pork, fish and greens. But comestibles, like everything else, have gone up very much of late years, and that modest allowance is hardly enough. Their settlements are not near any villages, but the Chinese have no special dread of the disease, and some keep up a sort of little trade with the lepers. They buy things that are given the poor creatures, even clothing and bedding. The last time we went there, I saw a farmer sitting, in the most neighborly fashion, on the doorstep of one of the cabins, as if he were quite at home with the lepers. There is nothing of that dread of the disease which is so marked in the Sandwich Islands. And, indeed, there does not appear to be any reason for

such dread. It seems to be catching only by long association, with more or less intimate relations, as was the case, for instance, with Father Damien. As the settlements are in retired spots of the islands, they have not unfrequently been visited by pirates, but the vigilance of the Commandant of the neighboring Portuguese fort has of late years prevented the recurrence of that abuse. Chinese pirates are clearly not particular as to what, or from whom, they rob.

The spiritual care of the lepers is entrusted to the priest resident in a neighboring little dependency of Macao. He visits them as often as necessity may require, or his zeal may prompt. They are almost all pagans when they go there, but the poor creatures are easily converted. Formerly, I have heard, not much was done for them, but now they all die Christians, without exception, receiving baptism at the last moment, if not before. The Christian is entrusted to one of themselves, especially instructed for that purpose. The catechist of the women is a poor creature without hands or feet; she complains that she cannot make her pupils study, as she cannot get around to look after them. The last time we went, two were presented for baptism, but as they did not know how many Gods there are, or what God is, we put them off for another time. They complain that the suffering prevents them from learning and makes them dull, and I can easily believe that such is the case. It is indeed, a heroic sacrifice to devote oneself, as a Father Damien, to the lifelong service of such unfortunate members of Christ.

The first signs of the disease seem to be ugly blotches on the face, which are slightly raised and look hard and dead. The features become distorted as the disease advances; in particular the nose flattens and spreads. The fingers and toes are distorted, before disappearing.—But enough of such description.

I have been to the settlements five or six times, these two years; I go to hear confessions whenever the good Sisters of the orphan asylum, with the aid of one or two pious ladies of the city, get up their little excursions of charity for the material and the spiritual comfort of the poor lepers. With alms which they collect for that purpose, they get together big baskets heaped full with good things,—nice fresh pork, and bread, and cakes, and fruit, —and they go themselves in a government launch put at their disposition, to dispense their charity in person. Of course, they did not forget the spiritual; one or two

priests make part of the excursion, to administer the sacraments, and one to say Mass. There are generally some to be baptized, and others to be anointed, and there are always confessions and communions. Mass is said under one of their spreading banyans. Confessions are also heard outdoors. For the women, a sheet is hung up under a tree, and the penitent does not come in sight at all: for the men, the priest just takes his camp-stool to any retired spot, and the penitent kneels on a mat. They have been educated to keep at a respectful distance; in fact, it is necessary to tell them sometimes to approach a little nearer. Some, however, come uncomfortably near, never seeming to think that they are objects of repugnance. It is more trying to go into their cabins and hear the sick,—that is, the very sick. The disease, in an advanced stage, produces a heavy wheezing and they speak with difficulty. I have often thought when there, how many a zealous young priest would envy me hearing the confessions of Chinese lepers, on an island within sixty miles of the death-place of St. Francis Xavier. One does not see the poetry so much close at hand; however, there are stronger attractions than those of sentiment, and if an imitator of Father Damien were desired for our lepers, I am sure that volunteers would not be lacking.

Ministry among the plague-stricken should perhaps be considered more dangerous, but it certainly inspires nothing like the repugnance which the poor lepers cause. The plague is something of an endemic in these cities of southern China; it recurs every year with greater or less virulence. It was thought not to attack Europeans so much as Asiatics, but the experience in Hongkong last season showed rather the contrary. The buboes do not always make their appearance; when they do, they occur as ugly abscesses at the principal junctures, that is, about the neck, under the arms and in the groins. Some say that the first record of the bubonic plague occurs in Holy Writ, I. Kings, v. 6–9, when "the hand of the Lord was heavy upon the Azotians." It is worthy of remark that there is mention in the passage of mice, which are still considered to have some connection with the plague. Besides the buboes, the chief symptom of the disease is simply a high fever, which increases steadily in violence, carrying off its victim generally in about a week's time.

The plague-house in Macao is a little building on a somewhat retired hill, overlooking the sea, where there is any amount of good fresh air. The first time I went

there last season, I saw a blanket as I approached, which I thought had been put out for a little airing. As I drew nearer, however, I saw two feet sticking out rigidly from beneath it, and I realized, with a little involuntary shudder, that I was passing the corpse of the last victim. Once within, there is nothing so terrifying about the plague-house. The reassuring presence of the Sisters is there, in the women's apartment; there are convalescents about, and the sick do not appear different from other sick persons. I met a boy there convalescent, awaiting his discharge. He was telling me, with a sickly smile, how all that had been put on the bed next to his had died promptly, one after another. In a few moments a little Chinese boy was brought in and laid on the fatal bed. He was accompanied by his mother and grandmother, poor people! and they wept freely over the prospect of losing the bright little fellow. When I went back a day or two later, he was gone. There was no priest appointed for the service of the plague-house. The parish priest was supposed to go regularly, and others went when they were wanted.

The Portuguese plague-house was small; it was intended only for the foreign community and native Christians. There is a Chinese hospital in the city, supported entirely by pagan benevolence, and the directors open a plague-house during the season. It is situated at a branch of their hospital, across the inner port of Macao, on Chinese territory. I got the idea of going there, to see if anything might be done. One of the directors, a neighbor of ours, familiarly known by Chinese and Portuguese alike, as "Glass-eye," kindly gave me his card writing upon it the direction to admit me, with the information that I was not going as a physician, but to explain "good books." Their plague-house was simply a temporary structure of mats and straw, stretching along the water's edge; at high tide the water came up under the flooring. Such a site and construction were probably chosen with an eye to salubrity and cleanliness. There is a little landing running down to the water, so that the patients going over by boat can pass at once into the hospital. The long construction was divided into little cells, accommodating each one or two patients, according to requirement. The patients have no beds, but lie on the floor with a matting or blanket beneath them. There were two native physicians resident there during the season, who made their regular rounds at stated hours. They were

accompanied always by a boy swinging a censer, in which little chips of presumably sweet-scented wood were burning. As a matter of fact, the odor from the censer, when perceptible at all, was not very agreeable. The superintendent, after examining my card of admission, treated us very politely whenever we went, as did also the doctors and other attendants. There was never any thing of a sneer or an unkind look, but simple, open friendliness.

The first time I went, I was accompanied by a young secular priest, who was spending some time at the seminary for his health. I was not free to keep up my visits with regularity, but he kept on pretty regularly. He baptized a child and one or two adults in the last extremities. I baptized a girl, whom I came upon almost at the last moment; I piously supposed she had heard of our religion in the course of our visits, and had the necessary good desire; so I baptized her under condition. Thus the result of our little ministry was not very striking; but perhaps with more regular and better organized efforts, more consoling results might be obtained.

Such is some of the little extra ministry, somewhat in the missionary line, that comes in our way from time to time. We have no works of propaganda among the pagans around us, though a stray one drops in here and there. Our attention has been confined more or less exclusively to the seminary; but if there were a man here, possessed of the language, zealous, with a spirit of initiative and organization, there is no doubt that much might be done among the heathens of Macao so well disposed and friendly as they are.

Your Reverence's humbly in Christ,
WILLIAM L. HORNSBY, S. J.

Seminario de S. José, Macao, China.
Nov. 25, 1901.

Dear Rev. Father,
P. X.

I have just sent you a letter, but I wish to send this additional little note, without further delay, as I think it will be found of interest and edification. During vacation I was looking over some Chinese books; among others, a very curious and interesting history of Macao, written by a Mandarin resident here in the middle of the 18th century. He describes at some length the customs and institutions of the Portuguese, and, of course, he touches

upon their religion and the clergy. He recounts some things of the conduct of the clergy, which we need not repeat, and which we may piously suppose untrue. But the interesting point is that he makes a notable exception of the *Bonzes* of St. Paul's (Jesuits). He says their conduct is irreproachable for they never go out alone, but two together and they mark their names which are written on a tablet near the door, so that people may know where they are! Where did that old heathen get hold of our rules, and learn their value? He always speaks with respect of the *Bonzes* of St. Paul's though he has a true Celestial contempt for foreigners in general. He mentions in particular that the system of astronomy followed by the government was introduced by the Jesuits, and he gives at length the story of how it came to be adopted. He also mentions that the two astronomers at court at the time of his writing belonged to the order of the said *Bonzes*. He gives their Chinese names; they were Fathers Hallerstein and Gogeisl.

He devotes a more extended notice to Father Ricci, describing at length the missionary's Map of the World. He gives Father Ricci's explanation; how Asia was the greatest continent in the world, and China the greatest country of Asia; how the continent of Europe was next in importance to Asia, and Italy the greatest country of Europe! After giving at some length Father Ricci's geographical information about the principal divisions and countries of the world, he remarks dryly: "This is what that individual says, but we have no means of controlling his statements." He also gives something of Father Ricci's system of astronomy, that is of the old Ptolemaic system. There were thirty-two spheres in the heavens; the earth was suspended in space on all sides, the sun was larger than the earth, and the earth larger than the moon. At the highest points of the earth, there are great door-ways, and when the sun and moon in their course enter those door-ways, their light is obscured and there is an *eating* (eclipse). This must be a rude misinterpretation of Father Ricci's explanation. The five planets, he goes on, are at unequal heights: the Fire Star (Mars) is the highest, and the Water Star (Mercury) the lowest, while the Gold (Venus), the Wood (Jupiter), the Earth (Saturn) Stars are in between. Hence their velocity in their course around the heavens is unequal. They call the planets after what they considered the five agents, — fire, water, metal, wood and earth,— corresponding to the four elements of olden times in Europe.

Our author's personal description of Father Ricci is very curious. He wrote about a century and a half after the time of Father Ricci, and it would be interesting to know whence he had his information,—by tradition, from written records, or from a portrait with a little drawing upon his imagination? He says very exactly, that Father Ricci spent twenty years in the province of Canton before proceeding to the North, and that he had become thoroughly familiar with the Chinese language and literature. He says his beard was darkish (the word used properly means purple), and his eyes crystal blue, while his complexion was that of the peach blossom. When he was over fifty, he had the appearance of a person of twenty or thirty. His manners were all according to the rules of civility, so that all took pleasure in his company.

Li Ma-to (Mathew Ricci) has really left a great name in Chinese records. His is the first and principal name that comes up in any account of foreigners. Li Ma-to was the great authority for the Emperor Kang-hi upon the question of the rites. Just the other day, the Viceroy of Canton, writing to an English Protestant missionary, and wishing to pay him an Oriental compliment, said that his services and merits surpassed those of Li Ma-to! Where will the name of Timothy Richards (the individual in question) be three centuries hence? The names of Fathers Schall, Verbiest, Pantoia, Rho and others, are also well known and held in high esteem. Modern writers dilate upon the superior wisdom of the Tartar Emperors of this dynasty, in making use of the science of the foreign missionaries, while rejecting their *superstition* and preventing its spread!

There are consoling reports from the missions, in spite of recent troubles. The Shanghai mission of Ours reports for the year ending with July 52,000 catechumens, while the number of their Christians has gone up to almost 130,000. Bishop Favier of Peking says they have baptized, since their great siege, 1400 adults, and have taken the names of more than four thousand new catechumens. If China only had a good government, how quickly the faith might spread!

Your Reverence's, etc.

William L. Hornsby, S. J.

FATHER JOHN B. PRENDERGAST.

PERSONAL RECOLLECTIONS OF HIS LIFE BY SOME WHO KNEW HIM.[1]

John Benedict Prendergast was born at Savannah, Georgia, March 14, 1846. At the age of thirteen he was sent to St. Hyacinth, a Canadian village thirty-five miles northeast of Montreal, where there is a well known seminary and college. Here he came under the direction of Monsignor Ouellet, who took a great interest in his formation and education. The Monsignor is still living and we are indebted to him for the following account of

FATHER PRENDERGAST'S YOUTH AND COLLEGE LIFE.

John B. Prendergast was brought to the college of St. Hyacinth in the autumn of 1859 by his sister, Miss Julia Prendergast, who afterwards entered the Visitation Order at Mobile and met a holy death some years ago. What induced Mrs. Prendergast, who was at that time a widow, to send her son to St. Hyacinth, I do not know, but the following occurrence must have had great weight with her in coming to this determination. Monsieur l'abbé Blond, a priest of the diocese of Montreal and formerly a missionary in our townships, had visited Savannah some time before to recuperate his health which had been impaired by the fatigues and exposure of his missionary life. He became acquainted with the Prendergast family and spent some time at their home, where he was entertained with that cordial hospitality for which the family was well known. At this time Mrs. Prendergast was desirous to secure for her son a Christian and classical education, and she consulted about this l'abbé Blond, whose experience and intelligence fitted him to be a wise counsellor. He was first cousin of Mgr. Fabre, afterwards Archbishop of Montreal, and was acquainted

[1] It is no fault of the editor that a notice of the life of Father Prendergast has not appeared before. This notice had been promised more than once by one who knew him well and appreciated him highly and even a date was given when it should be completed. More than a year has passed since then and nothing has come, so the editor has been obliged to compile this notice from the personal recollections of several who have kindly responded to his appeal—*Ed. W. L.*

with the best families of Canada. He advised Mrs. Prendergast to send her boy to an ecclesiastical college, and naturally enough his preferences led him to recommend St. Hyacinth, where he had made his own classical studies. Besides, he had observed that the boy, then only twelve years of age, though admirably endowed with intellectual and moral gifts, possessed a character that demanded a careful training grounded on religion. It appeared to him that this formation should extend to the whole character of this young soul, in order that he be not exposed to take a false step and thus fail to reach the goal.

In fact it became evident after a few weeks at the college, that the young student possessed a superior intellect, and a heart filled with delicate sentiments, which had already been cultivated by the care of a noble mother, a real delicacy of conscience and an instinctive hatred of all that was low or dishonorable or coarse in manners and morals. On the other hand it was not difficult to notice the faults of these very gifts. In spite of his youth he had already shown signs of a decided character. Obedience was not easy for him, though he respected authority; the routine of class did not please him, though he loved study and was curious to learn; the practices of piety had but little attraction for him, though he had a great regard for religion. He studied just enough to satisfy the rule and his professor—and this was not difficult on account of his great talent—but the rest of his time he worked at what he liked,—always busy, but according to his taste and the humor of the moment. He liked history and the curiosities of etymology and delighted in philology, for which he showed during his college course a remarkable aptitude. He had certain prejudices and aversions which would have been surprising in one less open and less active and which indicated readings more or less Protestant, especially in history and geography.

He took but little interest in games and sports, preferring conversation and walking. He was from his childhood of a serious character. He liked to know the reason for everything, and especially when he was called on to do what displeased him or what was opposed to his likes and dislikes, for it was difficult for him to obey when he did not see the particular reason for obeying. This was a marked trait of character and it often led him to discuss with the older students in philosophy, and, like the child Jesus in the Temple, he often astonished

his elders by his answers. This inquisitive faculty might have worked harm to his faith if he had been less frank in making known his opinions, his doubts and his repugnances, thus giving his older companions and his professors an opportunity to correct the eccentricities of a mind which needed the discipline of the school. I have never known anyone who had a greater need of this discipline nor one to whom it rendered greater service. When he was quite young, before coming to the college, his mother bade him do something which was so opposed to his liking or his idea of the fitness of things, that he doubted if he was obliged to obey. Thereupon he went to the office of a lawyer, a friend of the family, and asked to see the statutes of the state.

"What for?" he was asked.

"I wish," he replied, "to know the extent and the limits of parental rights in this state." And this from a child of ten or twelve years of age.

He learned French very well and made good progress in Latin and Greek. In French composition he sought exactness and followed the more difficult way of reason rather than that of the imagination. He preferred Greek to Latin and already delighted in Homer. He read Louis Veuillot with pleasure, though he did not always agree with his views and appreciations. Veuillot, however, did him much good without his being aware of it. One to whom he used to speak of his future studies and who followed with a lively interest the development of his mind, said to him: "I would not be surprised if philology and all that is connected with it should form a good part of your work hereafter." I do not know if this was prophetic but at that time the young student was much interested in these studies.

Towards the end of his class of Belles Lettres (Poetry) our young protegé passed through a severe sickness which for some time was thought to be fatal. His convalescence was long, and during it he made sensible progress in solid piety so that religion came to have a much greater influence on his life day by day. He began Rhetoric the following autumn. His studies animated by his religious inclinations developed rapidly and solidly. At the end of the year he wrote Latin with a certain elegance, delighted to read Homer in the original Greek and tried his skill at Cicero. In the translation which he made of Scipio's Dream, the French of the young Rhetorician was really worthy of the chef d'oeuvre. Among English authors, Shakespeare was

his favorite, and I have no doubt that the influence of this master was very great in forming his excellent English style.

At this time, after his sickness, the thought of the avocation he should follow in life occupied him seriously. He had never believed that he was called to the religious life and he was even prejudiced against it. Veuillot in "Le Parfum de Rome" or in "Ça et Là" had, it is true, corrected somewhat his false impressions, but rather in causing him to regard the religious life from an æsthetic point of view. He had been struck by the original and strong considerations of the great journalist, which were well suited for a mind like his, but he went no further. Some who knew him well and who saw on one side the dangers from an intellectual point of view to which he would be exposed later on, unless he were well trained, and on the other side what a mind like his would become without such a training, were very anxious about the step he would take. He had at this time the good fortune to meet a friend who had enough influence over him to persuade him to make a retreat at the Jesuit novitiate near Montreal. He went there little knowing what awaited him. It was for him, as for St. Paul, the road to Damascus. A light came to him full and bright which conquered all his repugnances. He wrote during the retreat: "I entered Father Perron's room; he asked me to sit down, we talked together a few minutes, and almost at once all hesitation, all doubt, disappeared. I saw clearly and in the midst of a profound peace, that I was where God wished me to be. I felt I was a Jesuit,—a son of St. Ignatius." To another he wrote, "I saw that I had reached the goal" (je vis que j'étais arrivé). This expression of Louis Veuillot had forcibly struck him. From this time on you know better than I the life of your illustrious confrère. He wrote to me several years before his death, "I have not yet felt the need of changing any of the ideas which were taught me at St. Hyacinth." Let me add a word more. Father Prendergast left at the seminary of St. Hyacinth a memory which still lives and one which is dear to all who knew him. As a child, then as a young man, he was of the small number of those who distinguish themselves among the crowd. A collection of remarkable traits gave him a character which caused men to say, "This young man is already somebody; he will not pass unnoticed and he will make his mark wherever he goes." For my own part I never met him but

I thought of what one who knew him well at college said of him,—

Si qua fata aspera rumpas
Tu Marcellus eris!—*Aen. vi. 883.*

Father Prendergast entered the novitiate at Sault-au-Recollet, near Montreal, Canada, September 10, 1864. Father Perron was the Master of Novices and among the novices were some now well known in our Province.

One of these, who lived many years with Father Prendergast and knew him intimately has sent us the following —

PERSONAL REMINISCENCES OF FATHER PRENDERGAST.

When I first met Father Prendergast, he was a young novice, very tall and very thin but bristling with life; by far the most interesting of the little band of novices in the secluded sanctuary of the Sault-au-Recollet. He was full of curiosity, riddling the new-comer with unexpected questions. Though rather delicate of health, he was as energetic and forceful then as throughout life. In the summer of 1866 he was sent to Quebec for his juniorate. About this time a new era began to dawn for Ours in America. Father Beckx in encyclical letters to the Society and in instructions and admonitions to Superiors had been insisting again and again upon the necessity of providing for our scholastics a more thorough and systematic training in accordance with the demands of the Institute. Father Paresce, a man who has earned the undying gratitude of American Jesuits, was at that time Provincial of Maryland and had conceived and was carrying out the bold project of founding a great scholasticate for the Society in North America. Up to that time the scholasticate was now at Georgetown, now at Boston, now at Fordham. Philosophy was studied sometimes in colleges while teaching or prefecting, often after five, six, or seven years of teaching. The juniorate likewise was, in many cases, more or less uncertain and shifting.

A JUNIOR AND PHILOSOPHER.

Father Perron, at that time Superior of the New York and Canada Mission, was thoroughly alive to the necessity of a better training of our scholastics. He knew that the new scholasticate was to be opened in a few years and he determined to prepare his young scholastics for it by giving them the preliminary training in

the classics. Hence in 1866 he established the Juniorate at Quebec, and made Father Charaux, who had just returned from his tertianship, Prefect of Studies, Minister and Professor. Amongst the Juniors entrusted to his care was Father Prendergast. He had brought with him from St. Hyacinth a good foundation in the classics and now threw himself with eager delight into his work, and at the end of two years he was not only a good scholar but had assimilated the classical spirit and formed his mind on the classics better than his companions. Whatever free time he could set aside he used jealously, read much English—his college education had been in French —especially the English Essayists. He read Carlyle, not for his style, but on account of the man's strong individuality and because he found him stimulating and full of information. Homer, whom he had begun to love in college, now became a favorite author. Many years later when I asked him, What authors had formed his style, he said, Homer. He had also an intense admiration for Shakespeare and in later years was fascinated by the music of King James' Bible. We all, consciously or unconsciously, acknowledged his intellectual superiority and the ascendency of his leadership, but were agreed that he would never be a preacher; probably on account of his disregard for the accessories, which through life he despised. We had to preach Sunday nights at supper on a text given by the Prefect of Studies a week before. One Sunday night he got into the pulpit and standing there tall and gaunt, rigid, stiff and motionless, his hands firmly planted on the reading desk, he poured into our astonished ears a flood of eloquent speech in French. It was the sensation of the year and from that day our verdict was that he would be a great preacher. When the next day I paid him a compliment, he smiled and said "O, it was from beginning to end a homily of St. John Chrysostom." Every Sunday morning we had two hours of "Recollection," during which time we were not allowed to read the profane classics, but were permitted to read the Latin and Greek Fathers. Many of us, and he was the most enthusiastic, read St. John Chrysostom. He would have liked to speak Greek sometimes instead of the obligatory Latin on our afternoon daily walks, if he had found anyone willing to join him. Latin verse he did not like to write though he wrote it well. I remember some Latin Renovation verses of his in which he humorously expressed this dislike, using a number of comparisons,

one of which was that he would rather break stones on the highway than compose Latin verse.

Quale per æstum
Duras, dum torret sol terram, frangere petras,
Mensibus hibernis molli decedere lecto,
Tale mihi carmen.

One day during a walk he got into a heated discussion with another Junior on the civil war. The latter took the righteousness of the Union cause for granted, Father Prendergast on the contrary upheld the Confederate cause; he was from Georgia, it will be remembered. Of course they could not agree; the more they argued the further they got apart. In the end he exclaimed with splendid earnestness, that he had no country, that his country was under the heel of the conqueror and that if he were free he should never return to live in the United States. He returned, however, to the land of the conqueror that very year and gladly too. With a band of "graduated" Juniors he went to Fordham, where Father Perron while waiting for the opening of Woodstock, placed them in charge of the venerable Father Schemmel for the first year of Philosophy.

His second and third year of Philosophy he made at Woodstock, being one of those who witnessed the opening of the new scholasticate. It was at Woodstock that he came under the influence of Father De Augustinis, a holy, spiritual and prudent man, who was his professor of Ethics in his third year, and to whom he gave his confidence and who steered him safely through some dangerous rocks of intellectual independence. His companions indeed spoke of this period of his life as his conversion.

A TEACHER OF GRAMMAR.

After completing his course of Philosophy in 1871, he was appointed to teach a grammar class at St. Francis Xavier's, New York, and at once made his mark as an eminent teacher. Father Cazeau, the Prefect of Studies, confessed that he often visited Father Prendergast's class and lingered therein just to enjoy his teaching. A friendship sprang up between him and Father De Luynes, a venerable priest, preacher, and literary man whose company and interesting conversation he enjoyed very much. Father De Luynes always called him "Mister Pendergrass." He now took up the study of German, in which he had become greatly interested by reading in the Jun-

iorate Carlyle and others on Goethe, Schiller, Jean Paul Richter, Heine, etc. He spent hours one day going from bookseller to bookseller in search of the latter's works. His special delight, however, at this time was Plato. I may remark here that he read the classics not only for their great thoughts, but no less for the æsthetic pleasure he received from the artistic perfection with which they expressed their thought. Good literature was to him what classical music is to a lover of music, it stirred his soul to its depths. And though at the time of which I am speaking he had pretty much laid aside French literature, he came back to it later, enjoying French prose as no other, while of the French classical poets he only enjoyed La Fontaine's Fables. Shakespeare through life remained his companion.

LOSES HEALTH—EARLY ORDINATION.

He began his third year of teaching with the class of Rhetoric; but at the close a great trial was in store for him. His health broke down; he had to give up teaching and, I believe, even his beloved reading. The sound spirituality he had received from Father Perron in the novitiate, re-invigorated at Woodstock under the guidance of Father De Augustinis, now stood him in good stead. He used to spend much of his time in the domestic chapel before the Blessed Sacrament. It was feared he would never be able to go back to the scholasticate, and that he would not live long; hence superiors decided to have him prepared for ordination. A distinguished Spanish Father, Father Soler, who had been expelled from Mexico, was then staying at St. Francis Xavier's. He undertook to teach him Moral Theology which he did so well that Father Prendergast passed a brilliant examination *Ad Audiendas* and was ordained priest at the Brooklyn Cathedral by Bishop Loughlin in the summer of 1875.

From Father Soler he also learned the doctrine of the millenium, which quite captivated his imagination. There is doubtless a great fascination about this doctrine of a second coming of our Lord before the last judgment to reign upon earth with the just for a thousand years. When some years later he was in London, on his way to France, he advertised in the *Times* for a copy of Irving's translation of Ben Ezra (pseudonym for Emmanuel Lacunza) and spent the better part of a day driving about town in a cab in search of the work till at last he secured the

prize. After his return from Europe his discussions with many of our Fathers on his favorite theory are well known in the Province. I once asked one of the Fathers who lived with him at St. Francis Xavier's if Father Prendergast had ever talked millenium to him.

"Did he though?" was his reply. "One afternoon after recreation he pulled me into his room, locked the door, took down his Bible and for two hours held forth most eloquently on the millenium."

"And the result?"

"The result was that when he got through with me I was a Chiliast." (The doctrine, as is well known, is quite improbable.)

To return from our digression. His health having greatly improved, he was the following autumn appointed Prefect of Studies at St. Francis Xavier's, an office which he held from 1875–78. Soon after his ordination he began to preach and at once attracted attention by his originality of conception, his noble thoughts, the beauty of his language and his tremendous earnestness. Many years later Father Fulton was asked in my presence, who he thought was our best preacher. "For diction," he said, "Father Prendergast is the best." One of his first sermons, if not the first, was on "The Face of Christ." Christ and our Lady were always his favorite subjects. About two years after ordination he was made a regular confessor in the church, in which office he did much good and to which he gave himself with his usual seriousness. In 1878 he was sent to Paris for a year of rest and study. He told me that among his penitents had been a devout Irishman, a night-watchman in the Stewart building, upon whom he called occasionally for little services, such as being god-father to poor babes at baptism. The good man often offered him money but Father Prendergast always waived it away in his grand manner. When this man heard that his director was going to France, he came to see him in the parlor to take leave of him and then pulled out his pocket book and counted out ten one hundred dollar bills as a gift to the church. There was no refusing him this time. And then he added, placing a fifty dollar bill on the table, "Father, I want to do something for you also. I want you to make a pilgrimage to Lourdes." He had to take all the money, but I do not know if he ever made the pilgrimage to Lourdes.

STUDIES AT PARIS AND LAVAL.

He spent the year 1878–79 at St. Ignatius College, rue Madrid. Since his ordination he had studied privately a good deal of Theology, especially Franzelin, whose works on the Incarnation and on the Eucharist he had studied very carefully. He continued this private study in Paris. He also did some preaching, both in French and in English. I believe he preached an Advent or Lenten course in an English church. He endeared himself to the Fathers in Paris, who quickly saw that he was no ordinary man, and between him and Father Du Lac a warm friendship sprang up.

I may remark here that all through life his admiration for our French Fathers was unbounded. He regarded them as the ideal Jesuits. He never tired giving expression to the veneration, gratitude and affection he felt for the French Fathers of the old New York Canada Mission. Father Perron, in particular, he loved as a father. In a letter written in French and printed in the Life of Father Saché he says: "I count it among the great graces of my life that at the beginning of my religious life I had masters, who, in imitation of our Lord, were men of work and word, and who were themselves the living models of the perfection to which they invited us. In the midst of the distractions of after-life the recollections of the novice have always remained graven in my soul in burning letters. Perfection is not an empty name, but the most living of realities: I have seen it with my eyes, touched it with my hands, heard it with my ears."

While he was in Paris, Father Mazzella passed through on his way from Woodstock to Rome and he offered to take Father Prendergast with him that he might finish his Theology under his guidance in the Eternal City. Father Prendergast declined the flattering invitation, and in the fall of 1879 he came to Laval as a third year Theologian. Though he was regarded as a sort of valetudinarian, he would not accept any exemption whatever from common life, except the secondary classes, in order to give all his time to dogmatic Theology. He was much respected by all, Superiors, Professors and Scholastics.

In the summer of 1880 came the expulsion and the American colony received orders to come home. Our tickets were sent to us and the date for sailing set. One

of the American Fathers left Laval some weeks before the break up and met Father Chambellan, the Provincial of Paris, at Le Mans. He told the Provincial that the Americans were going home.

"But not Father Prendergast," said Father Provincial.

"Yes, he is going too."

"That pains me very much," said he, "I did not think that he would desert us now."

"Do you want me to write this to Father Prendergast?"

"Yes," said he, "I wish you would."

EXPULSION FROM FRANCE.

Father Prendergast in consequence was immediately informed by letter of what the Provincial had said. His generous and, we may add, adventurous spirit—for he loved a little adventure—induced him to make arrangements enabling him to stay, take part in the ceremony of expulsion and go with the Fathers to Jersey. The expulsion took place on June 29 and Father Prendergast took a prominent part in it. The community was assembled at the far end of a long corridor when the gendarmes and other officials approached. Father Prendergast stept out of the crowd and bringing his foot sharply down on the floor, as was his wont, with flashing eyes, in ringing words and with thundering voice that reechoed through the corridor he said:

"I protest in the name of liberty, I protest in the name of the American Republic of which I am a citizen, against this violence. You call yourselves Republicans, what will Americans think of you when they hear of this invasion of the peaceful homes of inoffensive men? I yield only to force." He himself though thoroughly in earnest, must have enjoyed the dramatic scene immensely, while the poor gendarmes, we may well fancy, were for the moment dumbfounded and scared. Then they proceeded to the other end of the corridor, where he halted and repeated his protest, and finally (it was the classical: *ter conatus erat!*) they came to the door and stood on the platform outside, below them the surging multitude of jeering gamins, weeping women and high-born gentlemen devouring their anger. Standing there as it were in a pulpit or speaker's platform, his words rang out once more on the morning air—and the curtain fell. His clear cut French enunciation with just the slightest touch of a foreign accent, his tall gaunt

figure, thin emaciated face and piercing eye must have made a great impression. I heard that the scene was described in the French newspapers. At any rate, the foregoing is substantially the description he gave me himself.

From Laval the community retired to a neighboring château where the very next day classes were resumed as if nothing had happened. Some weeks later they effected their emigration to the island of Jersey; here in their exile on English soil he was of great help to them; here he finished his fourth year. The next year, 1881–82, he went with the French Fathers to Hadzor House in England where under the direction of the distinguished Father Dorr whom he venerated, he made his third year of probation. He told me that all the Tertians by common agreement made a vow never to omit the morning meditation. All those who lived with him can bear witness to his fidelity to the exercises and regularity of life. During his sojourn in Europe he visited Ireland, I think, three times, and his visits to that country were one of his pleasantest recollections in after life. Among the warm friends he had in the Irish Province was the Ex-Provincial Father Walsh. On his first visit he preached a sermon on the Assumption in our Dublin church which was much admired. He also gave retreats in some prominent convents and at least one clergy retreat just before returning to America. Invited one day to take a sail on the ocean he became so sea-sick that it was feared his stomach had been permanently injured. For several years he could not touch meat and it will be remembered that he lived on milk and gruel. It is possible that he continued the régime longer than was necessary, though it must have involved a great deal of self-denial.

RETURN HOME — HIS GREAT CLOAK.

He also became conspicuous after his return from abroad by his great cloak from which he was almost inseparable, especially in warm weather. Happening to visit him one day in his room during the dog-days when the heat was very great, I found him sitting at his desk wrapt up in his enormous cloak. I asked him how he could stand it. "I am quite comfortable, I assure you," was his reply. And indeed I believe he was. When he strode down Broadway at a swift gait wrapt in his black cloak, his dark eyes shining out of his thin emaciated face, it was a weird sight. People would stop to stare after him, and

many a funny remark made at his expense by the witty New York street urchins he would relate with great glee.

The following incident occurred while Father Prendergast was at St. Francis Xavier's New York. One Christmas he had said the midnight Mass at the convent of the Ladies of the Sacred Heart, on W. 17th St. and was returning to the college between 2 and 3 in the morning. He was completely wrapped up in his great cloak, for it was very cold, and therefore it was not easy to recognize him as a priest in the faint morning light. As he came near the church he saw a woman standing at the gate waiting for the church to be opened for the 5 o'clock Mass. Coming up to her he said :—

"My good woman, are you not afraid that you'll be late for Mass?"

"Go on you blackguard. It's precious little the likes of you knows about the blessed day we celebrate. After a night of carousing at the theatre and the club you dare to insult decent people on this blessed morning."

As Father Prendergast hurried on, she followed, pouring out a torrent of billingsgate that would have done credit to Daniel O'Connell's fish-woman. When Father Prendergast turned into the residence there was a lull in the storm and as he closed the door the last words he heard were "Glory be to . . . . ." He told the incident that day, remarking that it proved to him the strong faith of the woman and that he was certain that God rewarded her for defending her faith when she thought it attacked.

HIS PREACHING.

On his return in 1882 he was appointed Professor of Philosophy at St. Francis Xavier's which office he held for six years. He soon became well known as a preacher, he also gave many retreats in convents and to the clergy, also several times to our scholastics. For noble and original thoughts, expressed in strong and beautiful language his retreats must have been remarkable. Some have doubted whether his retreats were practical. There may be some truth in this, for it is likely enough that he made little effort to come down to the level of his hearers, being simply occupied with his great thoughts.

When he was one of the regular preachers at St. Francis Xavier's Church, New York, one of the Fathers attached to the church noticed that a certain good Irishman never missed a sermon preached by Father Prender-

gast at the high Mass. Knowing that the sermons of the good Father were ordinarily above the grasp of the common run of people he was curious to know the reason of Mike's interest in the preacher. Meeting him one day on the street and bidding him the time of day, he said :—

"Mike I notice you are always at High Mass the Sunday that Father Prendergast preaches."

"I am, your Reverence, and I wouldn't miss one of them."

"Well now, Mike, tell me honestly, do yon understand what he says?"

"Oh! God forgive your Reverence! the likes of me understand the grand things he says? No, Father, scarce a word, but I go home proud of my religion."

When he had hit upon some fertile subject that seemed to promise well, he would work it out little by little, experimenting upon any audience, even convent girls, till at last the perfect sermon shaped itself out of it. He did not write his sermons out in full but had well-digested notes arranged in close logical order. These he would thoroughly master by frequent meditation, and when he delivered the sermon, the words flowed freely without break or stop. He studied Bossuet and Bourdaloue by preference, also the writings of Mgr. Freppel on sacred eloquence. From Bourdaloue he got his love for St. John the Baptist. The austere and ascetic figure of the great preacher of penance, the "fore-spurrer," as he sometimes called him, borrowing the expression from Shakespeare, exercised upon him an irresistible fascination. He preached St. John the Baptist whenever he could. "You can preach on him so often," he said, "the whole of Advent for example, is the season of St. John the Baptist." The baptistery of St. Ignatius Church N. Y., is a monument raised by him, we may say, to the glory of his favorite saint. The description of this costly shrine is also the only writing of his that he allowed to go into print. He was saturated with the Holy Scriptures and in his sermons he often recited by heart and with great effect long passages and entire Psalms from the sacred books. "The Three Hours" which he had worked out with great care and preached, I think, in all our churches in which this devotion exists, always drew crowds, and I have often heard it said both by Ours and by educated laymen that for loftiness and originality of thought and expression they were incomparable. It has been said that he had faults which made his preaching positively

disagreeable to some. It was not so much the somewhat foreign tone of his pronunciation as the fact that he had no control over his voice, and that, though he was terribly in earnest and full of passion, his whole manner was strange, his gestures inelegant and angular, his long arms going up and down sawing the air. Whether he could have corrected these faults I do not know. If he had cared to rid himself of them, there can be little doubt that with his indomitable energy he would have succeeded. It has also been said that he rarely addressed himself to the heart and the affections, and did not point out practical applications. It is true, he was eminently a preacher who addressed himself to the intellect, and he did so of set purpose. He said it was the line of preaching which he had deliberately chosen, which suited him and for which there was a legitimate place in the pulpit. There were plenty of others, he thought, who could and did preach the other way. At one time he conceived the idea of writing a connected series of apologetic discourses (or lectures) on the fundamental truths of natural and revealed religion, on the church and on some of the great mysteries, such as the Eucharist. Such a series preached in the large cities to educated, select audiences, he thought, would do a great deal of good.

His extraordinary love, constant study and thorough knowledge of the Holy Scriptures are well known. In the Old Testament he studied more especially Isaias, the Psalms and some of the didactic books; in the New the gospels and the Apocalypse. When quite a young scholastic he longed to know Hebrew and, I believe, made an attempt to learn it. Again when he was studying theology he regretted his ignorance of the sacred language and asked me sometimes if it were very difficult and if he could learn it even then. He came to me one day and wanted to know if in the 11th verse of the 87th Psalm the vulgate rendering was really faithful to the original Hebrew, especially the expression "medici suscitabunt."

As he grew older he became more and more absorbed in scripture studies and the longing for a knowledge of Hebrew became irresistible. I verily believe he often pictured himself singing the Psalms in Hebrew and accompanying himself on the harp as the royal prophet did. One day late in the eighties he told me as a great secret which no one was to know that he was studying Hebrew; and he threw himself into it with tremendous energy and enthusiasm and gave every minute of his free time to it. He did not make a scientific study of the language, say-

ing that he wanted it only for his own private and practical use, and hence had adopted a system after the manner of Ollendorf.

Here I may mention the strange and singular reverence he felt for the Jews. "When I meet a Jew in the streets of New York," he said to me, "I feel like kissing his feet." And noticing my astonishment, "Think of it," he said with great earnestness, "they have given us our Lady and the Man Christ, it is their blood; and before the end of time they will be converted." Mrs. W., a venerable old lady and great admirer of his invited him to her New England cottage to perform the marriage ceremony for her grand-daughter and Mr. E. While there a literary lady, Miss S., a Jewess, was introduced to him. He bowed to the lady and said: "I love the Jews, I eat the flesh of a Jew every morning." And before the startled lady had time to recover from her astonishment he went on explaining to her the mystery of the Eucharist.

PROFESSOR AT WOODSTOCK.

After the death of Father Piccirillo in 1888 he was appointed Professor of Scripture at Woodstock. It must be acknowledged that he was not perfectly equipped for the work. He had never had a course of scripture in the scholasticate, his training in scholastic Theology, also, had not been systematic and had left gaps. Nevertheless his extraordinary gift of teaching, his passionate love of the scriptures and the noble exposition and interpretation he gave, made his class a veritable delight to the scholastics. They also greatly admired his English style, for he gave his lectures in English for some little time, till the Superiors pointed out to him the necessity of teaching in Latin. He taught with constant reference to the Greek and Hebrew text. At this time a hope was held out to him of a year or two in the Holy Land for further Biblical studies. His delight at the prospect was unbounded. To tread the ground sanctified by the footsteps of the God-man seemed to him the very acme of happiness. He saw in it a special intervention of providence, for a sojourn in the Holy Land had been the dream of his life. The very morning of the day on which he received the good news, he had, as he told me, in his meditation begged God for this grace and promised, if it were granted, to devote the rest of his life to the teaching of Scripture and writing on it. The project, however, came to nothing. It was his custom while at

Woodstock to take a walk or horseback ride every day, and this regular practice, the only exercise he took, no doubt prolonged his life. Some of his adventures with the old white horse "Ike" and the mule are still remembered. For a year or two he had charge of the Mission of Sykesville. One who was his pupil at Woodstock thus describes his

CLASS OF SCRIPTURE.

It was in the Fall of 1888 that Father Prendergast was assigned the class of Holy Scripture at Woodstock. His pupils delighted with the appointment had high expectations and these were certainly realized. He took for the subject of his lectures the Book of Ecclesiastes and occasionally, in order to vary the matter and relieve as he said the monotony and tedium of the class, lectured upon the Book of Job. There was no need, however, for variety of matter, at least as far as any danger of monotony went, for it is certain there was not a dull or monotonous moment in his class; the hour was too short, so interesting was the man, so full and erudite were the lectures.

He began by giving in forcible, crisp, and classic English, with a certain archaic flavor about it, the history of the book, its author, its object, and the coherence of its various parts; then he took up the various chapters and delved into them to get their exact meaning. From the start he was absorbed by his subject and seemed to have read everything written about it. Authors of all schools, old and recent, Protestant and Catholic, were forced to do duty in illustrating the text; similar sentiments to those in Ecclesiastes culled from authors ancient and modern were cited in abundance, especially from Homer, Sophocles, and Shakespeare, his well known favorites. These citations, besides illustrating the meaning of the text and bringing out its sense more fully and at the same time increasing our interest in the matter, showed, what we all suspected, the vast erudition and wide reading of our Professor, which could have been acquired only after years of patient and serious study.

A feature of Father Prendergast's teaching which, I am sure, was acceptable to his pupils, was that he lost no opportunity of inculcating lessons which were helpful for our spiritual formation. I remember him one day insisting with special earnestness on the idea that a Jesuit should be a man of work, a man of labor. This

thought was suggested by the word κόπος which occurred in the text. After explaining the meaning of the word in its context, throwing his cloak from his shoulders, stretching out his long arms, and with his face lit up with more than usual animation, he exclaimed: "And we, my dear Brothers, must be men of work, men of labor, in whose lives there will be abundant κόπος; every night the ringing of the De Profundis bell must find us tired after a full day of hard work for the souls that our Blessed Lord has redeemed by his Precious Blood." It is not easy to forget the salutary impression which this outburst produced, while at the same time it betrayed the zeal which burnt in the wasted frame before us.

In addition to the extensive and varied erudition which the good Father displayed in his lectures, and the remarkable clearness with which they were given, his seriousness and earnestness of purpose were evident to the class. He was absorbed by his subject, filled with a reverence for the word of God which he was expounding and spared no pains in the preparation or the delivery of the matter, so as to be able to communicate all he could of his own knowledge and learning. He tried, too, by an occasional joke to relieve what he called the monotony of the class, though I am sure every moment of his lecture was agreeable to us.

There was an occasion on which he not only gave us a hearty laugh but joined in it at his own expense. Those who were at Woodstock at the time will, no doubt, remember that Father Prendergast, for the sake of exercise and relaxation, used to ride horseback almost every evening. One day as the horse happened to be in use when the Father went for his accustomed outing, he decided not to miss his ride, and in an evil moment concluded to mount a white mule which was in the stable. The rider and steed started and matters went on fairly well until the Father determined to take a road over which his charger didn't care to travel. The rider roused by the stubbornness of the animal—though it's hard to see what else could have been expected—laid his whip on the mule's sides. For a time there was some shouting, kicking, rearing and the whip whizzed through the air and came down with sharp and quick thuds; soon, however, the mule was seen making his way riderless to the stable and the good Father came up the hill to the college with two broken fingers of the left hand. The next day upon coming to class he opened Ecclesiastes and read, while holding up to full view the bandaged fingers: "I made

me great works, and built me large vineyards, and planted me gardens; I made me ponds of water and I rode white mules, but all is vanity of vanities and vexation of spirit."

Father Prendergast started the year by lecturing in English. Naturally he found this much easier and to us it made the lectures more interesting. He had in the course of his teaching in the Society, little practice in speaking Latin. One day, when he was full in the work and our interest was keenest, he came to class and at the opening simply remarked, "Rev. Father Rector for good reasons prefers I should lecture in Latin," and thereupon he began his lecture in Latin. For one who spoke so fluently, upon whose mind ideas crowded so quickly, and who spoke with such energy and animation and rapidity, to be hampered by his difficulty in expressing himself in Latin, must have been a great trial and a severe strain. Yet we never heard a murmur or complaint and he continued to lecture cheerfully, and while he spoke much slower, he lost none of his interest in his subject nor any of his zeal in communicating it; while to us he not only manifested his learning, but gave us for the rest of the year a beautiful example of cheerful obedience.

HIS LAST YEARS.

Toward the end of the scholastic year of 1891 he was sent to Montreal as English preacher in exchange for Father William Doherty who was to be on the staff of the Review that seemed to be on the eve of realization. The next year he was recalled and sent as operarius to Baltimore for a year. He made some warm and life-long friends among the educated laymen of that city. Our scholastics he tried to get interested in Hebrew and taught some of them the elements of the sacred language. From Baltimore he returned to New York, being stationed at St. Ignatius' Church. Though he was very disinterested and indifferent to money, as the rule prescribes, yet money was always given to him generously by the faithful. Some may remember how, most unexpectedly and dramatically, he walked into the banquet hall of the Georgetown Alumni Society and with a stately bow presented the big check for the new telescope. To him the church of St. Ignatius is indebted for its costly Baptistery, as the money came through him from an anonymous benefactor.

It was in the autumn of 1893 he came to St. Ignatius,

then called St. Laurence's, and for three years he labored there with his usual vigor, but in the year 1897 his health, never robust, gave way, and he was compelled to give up preaching and could hear but a few confessions. After a rest of some months he grew better, and was able for a time to resume his sermons, but a second attack brought him to death's door and he was advised by one of the most distinguished physicans of the city to seek relief in California. His reply was characteristic.

"Doctor," he said, "shall I get well if I go to California?"

The Doctor replied, "No; but you will suffer less."

"Then," he answered, "I will not go; I do not believe in toting a corpse from the Atlantic to the Pacific."

This was in the summer of 1898. In the early autumn he grew so much worse that it was thought better to send him to St. Vincent's Hospital. It was here, alone with his God as he preferred, for he refused to see visitors, that he prepared himself for death, and on Sept. 13, in sentiments of the greatest piety and resignation went to his reward.

HIS CHARACTER.

Those who knew Father Prendergast well, will agree that he was a man of very extraordinary gifts of mind and character. He was possessed with an unquenchable thirst for knowledge, had an intensely active mind, great power of work and a vivid imagination. His conversation was always interesting, often witty and epigrammatic. He was a man of intellectual independence, who did his own thinking, and was not satisfied to be merely the repeater of the thoughts of others. His noble character and distinction of manner made him turn away from what was trivial, low and vulgar; at the same time he had a leaning toward the singular and the adventurous. What and whom he liked, he liked very much; his dislikes were equally pronounced. In most respects he was quite broad-minded, in some he seemed narrow and intolerant. If any in the past have judged him with severity, they must remember that he never was thoroughly well in body, that he was by nature inclined to eccentricity and, above all, that he battled bravely against the infirmities of nature as well as the one-sidedness of his character. A man of solid spirituality, he loved the old devotions, but he did not feel much at home among what are called modern devotions. He loved Christ and his mother with all his heart, he loved the Mass, the liturgy, the breviary.

The Holy Eucharist was the centre of his life. He liked to say the office of the day, preferred the ferial to the votive office, the ferial Mass to the Requiem. Though he was neither educated, nor afterward ever lived in his old Southern home, yet he was a Southern gentleman always, courteous, thoughtful, obliging, charitable, high-spirited, of quick emotions.

ESTEEMED BY PROTESTANTS.

Father Prendergast was much esteemed by the Protestants he met, the force and nobility of his character making a great impression on them. They too admired his sermons and some of the students of the Episcopal Seminary of New York were regular attendants at his Sunday evening sermons at St. Francis Xavier's. He even visited some of them at the seminary at their repeated invitation, to the dismay of the Episcopal professors. As showing the veneration in which he was held by some outside the Church, we subjoin the following letter written by a Protestant to a Catholic friend shortly after the Father's death: —

"Father Prendergast showed forth the beauty of holiness. He made men desire to resemble him, not because in some far distant day he would adorn the court of heaven, but because right here and now he was so great an ornament to the courts of earth. It was interesting to note the recognition given to this beautiful holiness by all those whose souls can be said to have been touched by Father Prendergast's soul. The little child, aged two and a half, who meeting him for the first time nestled her head against his arm and lisped 'good man;' the green handmaiden who having opened the front door for him announced him thus: 'There's a gentleman in the parlor, mum, he has a long name and he looks like a saint.' Upon one occasion a goodly company was assembled at tea in an artist's studio. The whole company, with the exception of the artist's wife, boasted manners and morals which the courtesy of our language styles Bohemian, but so emphatically Bohemian were the manners and morals of one of its men that he was looked at half askance even in Bohemia. With him the hostess had been conversing, pondering the while the question of ever again admitting him to her husband's studio teas. She had about concluded that he must be banished when another guest chanced to mention Father Prendergast's name. The charming scape grace heard it, and instant-

ly his whole demeanor changed. Dropping the subject under discussion, he launched into a glowing description of Father Prendergast, failing not to picture the man's wonderful holiness. The young matron listened in round-eyed amazement which did not escape the notice of her guest. 'You wonder that such a person arouses my enthusiasm, Mrs. Blank?' he asked. 'If you knew him you would cease to wonder—for then you would realize that no one, not even I, could know him without admiring him.'

"One of the great foundation-stones, perhaps the very corner-stone of Father Prendergast's unique personality was truth. . . . . And being what he was he *could* not have departed from the truth. Not from the mere speaking of the truth—though who that has tried to do this perfectly has found it an easy task?—but also from the living of the truth. . . . . And what he exacted from himself he demanded from others. Falsehood in no form could he tolerate. Any aspirant for his favor had to be straightforward. It was not necessary for him to be clever, or cultured, or religious, or winsome, but genuine he must be. The day after the execution of three notorious criminals, to whom for three weeks he had given his every leisure moment, he was speaking of the unhappy but penitent men—speaking of them with infinite gentleness but naught of sentimentality: this man so true of speech and act was too true of sight to see a martyr in a felon. Presently, with a smile of mingled amusement and pride, he said: 'You must know that I made a great hit at the Tombs. I was treated with distinguished consideration, I had the honour of shaking hands with every cut-throat in New York — (naming one of the dead criminals) was the leader of the worst gang of toughs in town, all of whom came to take leave of him. He introduced every one of them to me—to his 'friend, Father' Prendergast, a Jesuit and a gentleman'—'and not one of them failed to grasp my hand—very cordially, very fraternally.'

"And yet not many days after this when in Father Prendergast's presence there was mentioned the name of a distinguished scholar whose life was publicly known to be out of harmony with his profession, he said: 'I don't know him, I was often asked to meet him but never went. I should not place myself under the necessity of shaking hands with him.'"

HOW APPRECIATED BY LITERARY MEN.

Wherever he was stationed, in New York, in Baltimore or in Montreal, Father Prendergast quickly drew the attention of educated people by his preaching; a select few of these he admitted to his friendship. One of these, a distinguished artist, writes of him thus:—

"My own impressions and experiences of Father Prendergast are confined but to a short space of two years, except a single interview with him last winter, and the letters he has written me; and yet I may say that the length of time has counted for little. It is hard for me to know where to begin in speaking of him who was such a light in a desert place, and who saw what few men can see. At the last time I saw him. . . . he took me to his room and showed me his books, speaking of them as if they were no longer part of his life—"the books I used to read, I used to care for," now forgotten in the light of that coming knowledge which shall surpass any books at all. Everything was past to his mind. Even the Baptistery seemed to be fading with the dimness of his earthly past.

"It is not right I know to make comparisons, and especially wrong in his case. He cannot be compared with other men. He was not corporeal. He was a spirit. No wonder so many did not understand him, or actually "misconstrued" him. Every act of such a life, every word of wisdom that such a mouth utters only makes the blackness around him seen more apparent. I think he, with a single exception, has alone impressed me with what we call *greatness*. This sounds like feeble praise, and indeed it is, but I mean more than I can well express. Put him, in your mind, in a room full of many idols of the day. Let him talk to the men who are thought to be great; who are famous the world over as poets, painters, statesmen or novelists. Don't you see a difference? He was God's work. It is the difference between a photograph and a painting, between a human head and a vegetable.

"I do hope that some fitting memorial, perhaps containing some of his letters, may some time be written. He needs someone who will treat him with some effort to make evident his wonderful sanctity, his vast knowledge, his peculiar beliefs, and his own individual "odor." The Lord "made him a prince; that he should keep the dignity of the priesthood for ever."

"You need not be troubled about my not praying for him, and asking others to do the same. He has already had a Mass said for him here."

Another of these friends, a highly educated gentleman and the last one admitted to his presence when he was dying in St. Vincent's Hospital, wrote to a member of his family the following estimate of Father Prendergast soon after his death :—

"When I think of Father Prendergast the words of Cicero, near the close of the second book of his *De Natura Deorum*, always recur to me: *nemo igitur vir magnus sine aliquo afflatu divino unquam fuit*, for he was a man whose bodily presence having no special attraction, no classic beauty, still seemed to have the possibility of the finest beauty, and to beckon one on to a search for it as it suggested now a poet, now a prophet, and now a saint. This illusive character depended on his expression ; I felt it to be an expression of Cicero's divine afflatus, which only a great man exhales in his great moments, even from his physical presence. Amongst thousands of men not one would have the exquisite manner towards women, children and old people that Father Prendergast had, and this high and gracious courtesy of restrained gesture and movement only foretold the greatness of soul which we were to find when we had the happy chance of admission to his friendship. After having once opened to us the treasures of his mind, then did the words of Cicero shine out in full meaning, and we felt that the wise pagan knew whence a great man's greatness came.

"Father Prendergast, whom I knew intimately, was for me a saint ; I mean he was whole and sane and active, and his entire nature made over in its sanity, desires and activity to the will of Christ, whom he adored with enthusiastic word and deed, with a poetical love that found him in nature, and in art, and in proportion as he discovered the light of the Incarnation shining in men and their words, he admired them, and strove to make them known in his fine enthusiastic talk and his magnificent sermons. Hence his great devotion to Saint John the Baptist, and to Isaiah whom he considered the poet of the Incarnation, and whom he placed above Homer, his favorite poet. In a sermon on the revelations, from Horeb and from Calvary, Father Prendergast compressed his splendid learning, his enthusiasm, poetry, life, and in treating in this sermon of the Isaiahn prophecies, he translated the Hebrew into its equivalent metrical effects in English, so that when the quotations from the Prophet were borne in-

to the text of the sermon, one grew conscious of a beautiful, harmonious effect that seemed to sustain the thought in the highest region with ease and rapidity and a strength that knew no falter; and had Father Prendergast had an orator's face and physical strength he would have ranked with Lacordaire, and even outranked him in poetical fervor and richness of knowledge of the Scriptures; by his knowledge I mean an intense assimilation of the love and ardor that inflamed the words of Isaiah and Saint Paul. This he drew from his patron Saint John who was thin and subdued in the flesh by his prophetic love for One the latchet of whose shoes he was unworthy to loosen. Herein was the asceticism of Father Prendergast; he had the pagan in him, as has every soul that aspires to God with a knowledge of man's fallen nature, and all great souls must have this knowledge, but the paganism he disciplined into the learning of the Gospel, so that his keen delight in the mighty philosophers and poets of the race was so restrained that only the greatest would he read and study, and this habit grew on him, until he had erased from his thought and study all but the highest,—Homer, Sophocles, Dante, Plato, and the Sacred Writings. His soul then was fed with the bread and wine of the finest earthly harvests, and this sustenance he took with a delighted restraint that whilst feeding the soul made it shine through his words and manner by the divine afflatus that revealed that the man was great. But above all his learning and eloquence and rare enthusiasm of nature, was the splendor of a great spirit which was not to be seen but by flashes now and then, and this splendid spirit, we all feel, is now among its spiritual compeers, in the home it always sought for intensely, and believed in as the sojourn of all human excellence and destiny. The application, and the end of all his learning and knowledge, and fervid life of the intellect, equally in profane and sacred things was to discover and reveal the poetry of the Incarnation:

> "Yea through life, through death, through sorrow and through sinning,
> He shall suffice me, for He hath sufficed;
> Christ is the end, for Christ was the beginning;
> Christ the beginning, for the end is Christ."

COLOMBIA.—THE WAR.—OUR COLLEGES.

A Letter of Father D. Quijanos.

BOGOTÁ, COLOMBIA,
Dec. 12, 1901.

REV. AND DEAR FATHER,
P. X.

The kind reception you gave my letter, and the fact that you found it worthy of a place in the WOODSTOCK LETTERS give me much pleasure. I send you this present communication in order to comply with your desire to know about our colleges and about the state of our country, especially the prospects of the Catholics in the war now carried on against them. Though what I write may not be as interesting as my last letter, it may serve in some measure to help you to form a correct judgment of Colombian events, which are so misrepresented in the reports given by the liberal and the Protestant press.

The revolution still continues, and though on a smaller scale it inflicts more injury on the country, for each day brings greater ruin. One of the causes of the prolongation of our war is the death of our best generals, and as there are none capable of replacing them the troops are greatly demoralized. The rebellion will probably soon gain strength because Venezuela, Ecuador and Nicaragua are about to give it their support, so that the Catholics, who form the conservative party, will have to struggle against the liberals aided by these three republics. There has been question of peace by making some compromise with the liberals, but it has been found impossible, as all they seek to obtain the church condemns,—civil marriage, godless schools, absolute freedom from punishment, and a free press. Hence we must win or lose all. The liberal party of Colombia is the most advanced of all those in the Latin republics, and its adherents confess that it is impossible to be a liberal and to remain a Catholic.

The Archbishop of Bogotá, when he was in Rome at the Latin pan-American council, asked the Sovereign Pontiff for some guidance for the direction of souls in

this country with regard to liberalism. The Holy Father complied with the request and wrote two letters, one addressed to the Archbishop and Bishops of Colombia, the other a special communication to the Apostolic Delegate and to the Archbishop of Bogotá. These letters have not been made public; for the first named would require for its promulgation the authorization of the provincial councils; some of our Fathers, however, have seen these documents, and I give you some extracts for the benefit of your readers. The Holy Father distinguishes four classes of Socialism.

Primus qui dum ex altera parte omnem auctoritatem et legem divinam sive naturalem sive supernaturalem reiicit, immo penitus evertit; ex altera societatis constitutionem affirmat quærendam esse in singulorum voluntate, summamque potestatem a multitudine veluti a primo fonte esse repetendam. This he calls the worst class.

Secundus gradus eorum est qui legem Dei naturalem quidem admittunt, immo et necessitatem eius agnoscunt, positivam autem et supernaturalem prorsus reiiciunt.

Tertius gradus, quo ii detinentur qui aiunt: nutu legum divinarum dirigendam utique vitam ac mores esse privatorum, non tamen civitatis; in rebus publicis fas esse a jussis Dei discedere, nec ad ea ullo modo in condendis legibus intueri. Ex quo perniciosum illud gignitur consectarium, Civitatis Ecclesiæque rationes dissociari oportere. Quamobrem qui ita sentiunt, auctoritatem ecclesiasticam et qualemcunque ipsius in civilibus rebus actionem plane respuunt, sive ex eo quod Ecclesiam non admittant, sive quod ipsam tamquam societatem perfectam ac sui juris non agnoscant.

Quartus gradus, qui rei sacræ a re civili distractionem non probant, sed tamen faciendum censent ut Ecclesia obsequatur tempori et flectat se atque accommodet ad ea quæ in administrandis imperiis hodierna prudentia desideret: Hæc quidem sententia a Pontifice declaratur honesta "si de quadam intelligatur æqua ratione, quæ consistere cum veritate justitiaque possit; nimirum ut, explorata spe magni alicuius boni, indulgentem Ecclesiam sese impertiat, idque temporibus largiatur, quod salva officii sanctitate potest" E contra vero tanquam immoderata et iniqua habenda est si velit ut Ecclesia "quod falsum est vel iniustum, dissimulanter ferat aut in iis quæ sunt Religioni noxia conniveat."

The Holy Father then cites the instructions of the Holy Office, given the 17th of August 1887, to the Bish-

ops of Canada and calls attention to that which the decree contains regarding the use of the name "liberal."

"Optandum esse ut ad designandas proprias politicas partes, catholici aliam seligant atque assumant denominationem, ne forte nomen liberaliuin sibi adscitum aequivocationis vel admirationis occasionem fidelibus præbeant, de cetero autem non licere censura theologica liberalismum notare, multo minus veluti hæreticum traducere, sensu quidem diverso illum sumendo ab eo, quem Ecclesia in eius damnatione determinet, donec aliud ipsa significaverit."

The liberals of Colombia belong, for the most part, to the first three classes and those who belong to the fourth class are so blind, that they would rather abandon the name of Catholic than that of liberal. Some of our European Fathers, and likewise some priests of other orders, have stated that, until they came to Colombia they never understood how impossible it is to be a liberal and remain a Catholic.

The misery and desolation of the country are great; for instance, we have only paper money, the value of which depreciates one might say hourly. This raises the price of commodities to an alarming figure. A bottle of Mass wine costs $40, a pair of stockings $70, and the same exorbitant price is asked for everything else, even for potatoes which grow here in abundance.

As to Ours here, we have confidence that God will not fail us, but we are among those who are in most danger. If, by a culmination of misfortunes the revolution triumph, then we shall be the first victims, for the rebels concentrate all their fury against us. The least we may expect will be exile, and this in the present condition of the Society is a very serious outlook, all the more, as our mission is numerous, numbering about 150 and is totally without resources; but we leave to time the task of dispelling these unknown misfortunes.

The college of Bogotá has flourished in spite of all our difficulties. We have been able to keep perfect order, make progress, and have been blessed by remarkably good conduct on the part of our boys. We have 500 pupils, including boarders and externs, all of them, during the processions made to gain the indulgences of the Holy Jubilee, marched in ranks four deep, reciting aloud the rosary.

Our Sodalities also are doing well. The Catholic matrons and the young ladies who belong to the children of

Mary, all of the higher classes, numbering some seven hundred led in the Jubilee procession. Then came the sodality of St. Joseph composed of twelve hundred ladies, young and old. Twelve hundred gentlemen followed the long procession of the devout sex, and the procession closed with some twelve hundred maid-servants. A gentleman, a Catholic from North America, who was here at the time, told me, that he thought it a very beautiful spectacle, the more striking, on account of the rank of those who took part in it. All the parishes of the city, and the Ecclesiastical chapter, had also their processions.

The excited liberals bit their lips and muttered that when they would triumph there would be an end to such exhibitions of fanaticism.

While they were in power, it is true, they closed the churches and prevented the Blessed Sacrament from being carried publicly to the sick.

At present, when the Viaticum is carried through the streets, all bend the knee, the troops present arms, and the clarions ring out the national trumpet-call.

With regard to the work of our holy ministry, it remains more or less the same as mentioned in my former letter; however, the fruit has been less both with regard to the state of souls, and to the difficulty of extending our missions to the "pueblas." Some important districts desire us to establish colleges, but we cannot reduce the staff necessary for our existing colleges in order to satisfy them.

I believe there is nothing to be said of the college of Medellin beyond the very full information given to you in Father Mañon's letter. The college of Bucaramanga is going on under difficulties, because that city is very liberal, and because the war, on account of the proximity to Venezuela of the department in which our college is situated, is carried on there with great activity.

Father Junguito is going to Panama, as he has been obliged to accept the bishopric of that city by the Holy Father. Our residence, there which we were obliged to give up owing to difficulties with the late bishop, Señor Peralta, will soon be reestablished.

In conclusion I must contradict many falsehoods circulated in North America by the exertions of certain natives of Colombia. The conservative party is accused of cruelty, it being stated, that many liberals, when made prisoners are shot without mercy, that others are

confined in most horrid prisons where they are even tortured. Now, it is not true that prisoners have been shot, although some have richly deserved such a fate. All here know too that it is a falsehood to call the Panaptico a horrid prison; it is, most assuredly, a prison, and for that reason it is not a comfortable hotel, yet life is far more endurable in it than in any Spanish prison. The prisoners receive no punishment beyond the mere confinement. I have visited the Panaptico and I have conversed with the inmates; all told me frankly, they were not ill-treated; yet the liberals exaggerate trying to make the world believe in their stories of imprisonment with unheard of cruelty, that thus they may keep alive the hatred against the Catholic party.

Your Reverence wrote to me that my letters are the only means you have of knowing the truth about the situation of Ours in Colombia. It gives me great pleasure to know that I can render you this service.

Infimus in Xto Servus,
DANIEL QUIJANO, S. J.

SPAIN—THE SITUATION OF OURS.

A Letter From Father Lonergan.

SANTA CUEVA, MANRESA, SPAIN.
JAN. 2, 1902.

DEAR REV. FATHER,
P. X.

Some time ago, I promised to send your Reverence an account of the slow and bloodless persecution to which Ours in common with the other religious orders are subjected here in Spain. I soon discovered the rashness of my promise, for in looking up items of interest, I found that though much had been written on the subject in the pamphlets and periodicals of the country, there was very little which could serve as suitable matter for the LETTERS. Not to go back altogether on my promise, I forward you a somewhat general outline of the origin and nature of the Association Law, which is now in force against us, at the same time running the risk of repeating what may be already known to your readers.

Already during the spring (1901), it was pretty well

known that as soon as the Cortes would open in the Fall, the first question to come under discussion would be that of the religious orders. The liberal papers at once began to prepare the grounds for a systematic attack. Strange indeed that they should have recourse to the very document which above all others defended the existence and immunities of the orders. According to a phrase in the Concordat, the government stipulated to maintain at its own expense three religious orders of men; namely, the Augustinians, Oratorians, and a third which was left undetermined. From this clause the liberal leaders drew inference that all other religious bodies of men and women had no legal existence in the land. This conclusion so manifestly absurd and so utterly at variance with subsequent clauses and the entire spirit of the Concordat, was everywhere hailed as the death knell of the orders. The enemies of religion promised themselves an assured triumph; yet to "make assurance doubly sure," nothing was left undone to bring the religious into disfavor. Hired mobs were sent out upon the streets to cry down the monks and nuns; jubilee processions were obstructed, hooted and pelted at with the connivance of the civil authorities; calumnies of the darkest hue were circulated in the "yellow journals," even the stage was brought into requisition and a miserable production of a well known author was made the means of circulating and perpetuating charges against Jesuits and nuns that had already been repudiated in the courts as groundless. This state of things lasted throughout the summer. But at the opening of the Cortes in September last the anticlerical instead of urging against the orders the above mentioned clause of the Concordat, hit upon another line of attack.

In June (1887) a law was passed with the evident purpose of keeping in check the various associations that might in any way be a menace to the interest of the government. It was known as the "Association Law." According to its provisions, every association was obliged to submit within a limited time, to the Governor of the district, two copies of its Constitutions; to give a succinct statement of its revenues, and liabilities; to state the names of the individuals composing it, their domicile, profession, etc, to declare the time and place of its meetings, both regular and extraordinary. The law moreover gave the Governor full power to enter whenever he saw fit the places set apart for its meetings, and make himself thoroughly cognizant of everything connected with the association. No one ever dreamt that religious orders

were comprised under this law. In fact the very phraseology in which it was couched, the declarations of ministers and politicians of both parties from Moret to the present time, as well as the absence of any attempt to enforce it during the last fourteen years, showed that in the minds of the legislators of the country, religious congregations were exempt from its provisions. Unfortunately such was not the mind of the actual minister of the Interior, Señor Gonzales. Owing to his initiative and carefully planned policy the religious all over the country were thrown into consternation, on September 20 by the appearance in the Gazette—the official government organ—of a Royal decree, which, among other things, declared that "since there are many associations which have not yet complied with the requirements of the law of 1887, six months time would be given them to register in their respective districts and comply with the full formalities of the law." Though the wording of the decree seemed quite harmless and no explicit mention was made of religious orders, there was no doubt in the minds of Catholics that the law was especially aimed at the congregations. Señor Gonzales had already affirmed as much, when in a congress of representatives held in the previous July, he boldly declared that the orders were comprised under the association law. Thus without any discussion and by a single stroke of the Royal pen, the religious of Spain were put in a position which it had taken several months of vigorous debate to force upon their brethren in France. The decree as at present interpreted by Gonzales and his followers is, of course, a flagrant violation of the solemn compact of 1857, in which the government pledged itself not to tamper with the rights and privileges of the orders sanctioned and recognized by the Holy See.

The strenuous action taken by the Spanish Hierarchy on the appearence of this iniquitous document, is a strong proof of their zeal in the cause of religion, and of the esteem in which they hold the orders. They have fought bravely in and out of the senate for abrogation of the decree; but though they have been listened to with marked attention and at times applauded for their eloquent discourses, they have not succeeded in bringing the government to their way of thinking. At the conclusion of the debate Señor Sagasta declared that in case the Sovereign Pontiff and the Spanish Government, differed on the question whether Religious Orders were to be considered as political bodies and consequently liable to the law, the government would be ready to de-

cide the matter according to the provisions laid down in article 45 of the Concordat. The Bishops on learning this announcement, sent a message to his Holiness asking him to make known to her Catholic majesty and government, his views about the matter. His Holiness at once wrote to the government; but how his message has been received no one knows. Since then an ominous silence has fallen over the affair, and the government has sought to divert public attention, by devoting its sessions to the discussion of the Catalonian question.

Will the decree be enforced on the 19th of March next, or allowed to remain a dead letter like some former royal decrees? This is a question on which it is not safe to make a surmise. Some are inclined to look upon it as a political measure destined solely to lull for the nonce the clamors of the Fraternity. Some such favorable view as this may have been in the minds of the Bishops, when they recently urged the Religious Orders to hold fast to their posts and make no preparation for departure. In case that Ours shall have to tread the path of exile, a formidable problem will confront Superiors. It will be no trifling matter to dispose of the 2500 subjects or more who are actually working here; to make provisions for 3 3 scholasticates, 3 novitiates, 19 colleges, 2 seminaries, 1 tertianships and 24 residences. The problem is the more complicated now that our brethren in France have taken refuge in the only countries where hospitality might be expected and from which on the event of the repeal of the decree, it would be easy to return to the mother country.

While speaking of the persecution to which Ours are subjected, a word must be said about the efforts of the minister of Public Instruction, Conde De Romanones, to hamper in every possible way, the educational work of the teaching orders, but principally that of the Jesuits. You are aware perhaps that our universities and colleges here are not empowered to confer academic degrees. Our pupils to gain their degree must pass an examination at the end of each year in some five or six branches before a board composed heretofore of two professors from the state institutions and one of Ours. For the last, or degree examination, they must go before a board composed of state professors. In these yearly examinations the prejudice and utter unfairness of the lay examiners has been more than once made evident. Irrelevant and often times stupid questions, harsh, snappy remarks, browbeating and other kinds of foul play have been made use of, to bring about the failure of our pupils. Yet despite

all this, the number of passes and distinctions secured by them, has been far ahead of those obtained by pupils of state or private schools. This ascendancy of our boys has been a sore point for the government professors. They saw with chagrin the yearly decrease in the number of their pupils, whilst at the same time our colleges were thronged to their utmost capacity. Something had therefore to be done to save the state schools from total desertion. The first step taken was to exclude Ours from taking any part in the examinations. But this did not produce the desired effect; so at the opening of last year's course (1901), another plan was hit upon and put in force by the Minister of Public Education. The examinations which the government pupils were hitherto obliged to pass at the end of the last year, were summarily abolished and all that the pupils now require to pass to a higher class, is the written vote of the teacher, testifying that the pupil had shown sufficient proficiency during the year to merit promotion. At the same time the students of other colleges and schools are obliged to go before the government boards and stand a written, oral and practical examination in each branch. As a result of this unjust discrimination, a good number of Catholic colleges have been forced to modify their systems; and instead of holding class for a certain number of hours daily, they now merely superintend the pupils during study hours, help them over the difficulties of their tasks and when the time comes for the daily lectures in the State School, they conduct them thither and leave them in the hands of the lay professors. Thus their pupils are relieved from the *onus* of passing the much dreaded yearly examination; whilst at the same time, to the intense delight, I suppose, of the government professors, the lectures and classes in the institute are well attended.

Ours, of course, have had no reason to have recourse to any such device to save their colleges from failure. Their superiority as educators has always appealed to the good sense of the better class of Catholics, and so, despite the new regulations of the Conde De Romanones, our colleges this year, with perhaps one or two exceptions, have suffered no diminution in the number of their students.

Such, Rev. Father, is a rather meagre account of the situation here. At present, Ours are continuing their work undisturbed, and though there is a lull in the political and religious atmosphere—the lull perhaps that

precedes the storm—it is hardly safe to say that our enemies are altogether idle.

Your Reverence's servant in Christ,
W. A. LONERGAN, S. J.

P. S. Jan 11, 1902. We learn from one who is well up in current topics that "The Nuncio has informed the Bishops that for the present matters are likely to remain in statu quo. The Government, though eager to get rid of all the orders, would be satisfied if only the Jesuits were forced out of the country." We are told that the Bishops, one and all, are with us and are ready to defend us to the last.

OVER THE ROCKIES.

A Letter from Father Eugene Magevney.

SAINT IGNATIUS COLLEGE,
SAN FRANCISCO, CALIFORNIA,
December 8, 1901.

REVEREND AND DEAR FATHER;
P. X.

Let me keep my promise and send your Reverence and the readers of the WOODSTOCK LETTERS some record of our trip to California and of the missionary work in which we have been engaged since our advent to the Coast. And first for the trip. We left Chicago on Tuesday evening, January 15th, and arrived in San Francisco on the following Saturday afternoon, having made the journey direct, barring a few hours delay in Kansas City. The trip was uneventful, and, until we reached Denver, comparatively uninteresting. Crossing the plains shut up in a car and with a desolate wintry prospect stretching for miles in every direction, can afford but little comfort to a hard-worked, matter-of-fact missionary. With the exception of occasional glimpses of trees, a railway hamlet here and there, and numerous herds of cattle grazing upon the buffalo grass which affords excellent pasture, the scene presented was one of desert monotony. However, I could not fail to observe, as we scurried along, how the enterprise of the Yankee has pushed its

way even into these remote solitudes. The advertising agent has apparently been everywhere. In the most out-of-the-way places and where, one would imagine, even a coyote would grow lonesome, the drowsy traveller is being constantly reminded, as he peeps from his frosted window, that if he would make life a success, he must, by all means, smoke Virginia Cheroots and slake his thirst with a well-known beverage whose popularity has contributed not a little to make Milwaukee famous.

As the Colorado state line is approached the scene changes. Variety and life and novelty in the features of the landscape stimulate attention, and make the visitor feel that he is upon the threshold of a new and most interesting country. For hours the train has been upon a gradual and imperceptible ascent. It now becomes evident from the growing boldness of the scenery that, within a little while, it will slip into the foot-hills of the Rockies preparatory to its mighty climb over the great Continental Divide. We reached Denver at eleven o'clock in the morning, and, as our train was to remain in the depot until late in the afternoon, we utilized the *interim* by a visit to our college which is beautifully situated in the suburbs and only a few miles from the heart of the city. We arrived just as the dinner bell was ringing—always a welcome sound to missionary ears, but never more so than upon the present occasion. We found the community in retreat preparatory to the renovation of vows on the feast of the Holy Name. But none the less we were given a hearty welcome, and spent a very pleasant hour in recreation with several of the Fathers, amongst whom were two of our former Woodstock professors, Fathers Pantanella and Schiffini, whom we were delighted to meet. Leaving Denver at 5 P. M., we made for Cheyenne and the colder regions of Wyoming. By eleven o'clock that evening, we had reached the highest point on the road, at a place called Sherman, thirty-three miles west of Cheyenne and 8247 feet above the level of the sea.

The trip across the mountains is not only a constant series of panoramic changes perfectly charming to behold, but also of extreme atmospheric variations. Where we left all the poetry of a May day behind us in Denver, we awoke next morning amidst the rigors of an Arctic cold. It was at a little station called Green River, so named from a beautiful stream which rises near Fremont's Peak, in the Wind River Mountains, about two hundred miles north, and, emptying into the Colorado, finally pours its

emerald contents into the Gulf of California. The town is encircled by a majestic range of snow-capped mountains whose summits at the time were flooded by the early morning light. It numbers a population of scarcely more than a thousand, and is celebrated in the vicinity, so we were told, for the excellent fishing and hunting facilities which it affords. At this point we were to make connections with the Overland Express from Omaha, but, as that train was overdue an hour and a half, we had ample time to stroll about and survey the picturesque neighborhood. The air was biting and the weather was on a "dead freeze;" yet, despite the fact, I observed that, with the exception of the passengers, none of the people about the depot wore gloves, comforters or overcoats. I wondered somewhat at this and at what I considered the unusual hardiness of these mountaineers.

"How is it," I inquired of one with whom we had entered into conversation, "that even with all possible precautions I suffer so much from the cold, while you do not seem to mind it at all?"

He answered my question by putting another.

"Where are you from?" he asked.

"From Chicago," I answered proudly.

"Well," he drawled out in reply, "the reason why you suffer so much and I so little, is because you are a 'tenderfoot' and I am not."

He then proceeded, with a certain amount of rustic *hauteur*, which was very entertaining, to roll off by the yard a vivid description of his experiences in the great State of Wyoming, of its sturdy people, of its mines and ranches, and especially of its magnificent future. Gradually the strain of his narrative grew painfully lofty. Still I listened to him until he capped the climax of his exaggerations by telling us that he remembered distinctly when living in Chicago many years ago, that fifty degrees below zero was a most ordinary occurrence in winter, and that he marvelled not a little that I should be so susceptible to wind and weather, hailing as I did from that celebrated burg. Upon this I adjourned *sine die*, and reentered the train where I was soon lost in some very profound and original reflections upon lying as a fine art.

The next place of any importance at which we stopped was Ogden, Utah. It is the second city in the state, and its rapid development as a railway centre bids fair to make it, in the near future, one of the most prosperous settlements in the whole inter-mountain region. It is the terminus of four trunk lines, and hence the name popu-

larly given it of the "Junction City of the West." Passengers are here transferred from the Union to the Southern Pacific. Those who wish it are granted a "stop over" to enable them to trip it down to Salt Lake, a distance of only thirty-six miles, to see the sights in the great Zion of Mormonism. The train is standing in the depot when you arrive, and there is no extra charge for the courtesy—a very generous concession, indeed, until one learns that it is made less out of benevolence than in a spirit of sharp competition with a rival road, the Denver and Rio Grande. We would have availed ourselves of the offer readily had it not been that we were scheduled to arrive in San Francisco on the Saturday following, which allowed us no margin for incidentals. Accordingly we contented ourselves with a distant glance at the lake which came dimly into view just at twilight, and while a voluble "globe-trotter" was boring us with a detailed account of what he *didn't* know about the explorations of Captain De Bonneville in those parts. How long the boring operation might have continued there is no telling. But fortunately, at this juncture relief came in the shape of a colored waiter who passed through the train announcing the "first call to supper in the dining car." For many reasons, largely prudential in character, I am always prompt in answering the first call, and consequently lost no time in tearing myself away from our would-be informant whom I studiously avoided from that on.

At Promontory, Utah, a sign by the wayside marks the memorable spot where, on May 10, 1869, connection was effected between the Union and Central Pacific, and the first trans-continental line became an accomplished fact. Many of your readers will recall the event and the public manifestations of joy which accompanied it everywhere throughout the country. The news was flashed the world over, and the last spike driven was very appropriately one of gold. Needless to say, it was not allowed to remain long where it was put, but was taken up immediately and another of iron substituted in its stead. The placard bears the following inscription:—

Last spike completing first trans-continental railroad was driven at this point, May 10, 1869.

We ran into the State of Nevada after dark, so that we had the pleasure of traversing the Great Desert while sound asleep. It is 138 miles wide and with only one

feature of relief, the village of Humbolt, which is built in an oasis and not far from the mysterious Humbolt Sinks where, it is said, the waters of nearly all the rivers in Nevada disappear in the ground. In fact, the portion of the State through which we journeyed impresses the casual observer as scarcely more than a desert—a sort of no-man's-land, where nothing but sage-bush and grease-wood seem to thrive. Its towns are little else than straggling settlements. At one of them, I said to a train hand as we slowed into the station.

"How many people live here, do you fancy?"

"Really, I can't tell," he replied. "I never counted them. But, if you look out of the window you will see them all standing on the platform."

Reno, the largest, has a population of six thousand. It is a railroad junction and the seat of the State University whose erection cost the enormous sum of $30,000 As soon as Reno is left, the climb of the Sierras, the second range to be crossed, begins in real earnest. At times it is nervously precipitous, but one is made to forget the dangerous possibilities of accident in the overwhelming grandeur of the scenic effect. Cliffs and gorges and deep, tortuous cañons; brawling torrents and sweeping rivers and peaceful lakes fed by the eternal snows which crown the summits, are all profoundly suggestive and start one reflecting upon the mightiness of a Creator whose footstool is so wonderfully glorious.

But of all the sights in the Sierras there is none that engages the attention of travellers more than that of Donner Lake, so called from the unfortunate "Donner Party," the majority of whom met their sad fate upon its shores over fifty years ago. It lies in the heart of the mountains and only a few miles from Truckee. It is a graceful bit of water, three miles long, one wide, and nearly five hundred feet deep. Its name has become a household word in the Far West, and conjures up some of the bravest and most touching incidents to be met with in all the daring adventures of the early California Gold Hunters. The lake is pointed out to passengers from the train, and a huge cross marks the spot, now become memorable by reason of its tragic associations. Later, and during our mission at San José, I had occasion to meet one of the three survivors of the party—an elderly lady, a convert, and a devout member of our parish. She was kind enough to briefly rehearse the occurrence for my benefit, and, as she did so, I was struck by the vividness with which, after the lapse of half a cen-

tury, she still recalls the most minute details of the event.

"It was on the fourteenth of April, 1846," she began, "when, with a party of thirty-one, I left Springfield, Illinois, for California. I was then only ten years old, but, all the same, I appreciated fully the dangers as well as the hardships of the enterprise upon which we were embarking. Little did we imagine on setting forth that we would reach our destination only in the March of the year following, and after many of our number had succumbed to an ordeal of which no one had ever dreamt. As we advanced, others along the road joined us until our caravan consisted of eighty persons and forty wagons. Owing to a mistake in the selection of the trail, and a heavy snow-storm which overtook us and blocked all further progress, we lost our way in the Sierras on the shore of the lake which has since been named after the Donner family who were members of the party and all of whom perished on the spot. There we remained snowbound for three months, one after the other dropping off from starvation or disease, until forty-two had died. As soon as conditions were favorable, scouts were sent in quest of help. Assistance at last reached us from Fort Sutter and enabled us to resume the long interrupted journey, only eighteen eventually reaching the Coast out of the thirty-one who had left Springfield more than a year before. There was one Catholic family in the band, a devout Irish family by the name of Breen, and during the months of eager expectation spent in the mountains, hovering between life and death and never knowing what the next day would bring us, I was frequently and deeply impressed by their unflinching trust in Providence, and joined them in their prayers nightly for a safe and final deliverance. Though a mere child and a Protestant, I was so much edified by their resignation and the good example which they set us, that I resolved and vowed to God then and there, that if he would deliver me from the dangers which threatened, I would become a Catholic. My prayer was heard and I kept my promise and I am now and have been for years a member of the one, only, true church."

The same lady wrote, by request of the Editor, quite a detailed account of the event for the *Century Magazine* of July, 1891, under the caption: "Across the Plains in the Donner Party."

With a speed that is marvellous considering the difficulty of the ascent, we pass by scene after scene, until

we have reached Summit, the highest point in the Sierras on the Southern Pacific route. The train is a double-header and in no time we have scaled the mountains and are on the decline making for the beautiful lowlands stretching out beneath us for hundreds of miles. The journey down the Western slope is a veritable transformation scene, and abounds in natural contrasts and surprises not to be met with anywhere else along the line. From ice-clad peaks and under thirty miles of snow-shed into the teeming and flowering valleys, where Spring and Summer meet and seem to hold perpetual revels, is an experience as agreeable as it is unexpected. Besides, it is all a matter of only a few hours. You retire to rest with a vision of winter round about you, and in your dreams, perhaps, are doing missionary work amongst the Esquimaux, when all of a sudden next morning, you awaken to a spectacle of orchards, vineyards, fields and gardens which tells you unmistakably that you are at last in the Eldorado of the West—Alta California. On all sides the eye is greeted by an abundance of the traditional golden sunshine, with an untold wealth of vines and flowers clinging to every fence and trellis and clambering upon every wall.

However, it is not wise to rejoice too soon. For when one arrives, as we did, in the rainy season, he should be prepared, in spite of the otherwise romantic aspect of the situation, for a very varied weather program, and take all necessary precautions, or else suffer the consequences of his injudiciousness. Indeed, throughout the entire year, there seems to be a want of logic in the sequence of atmospheric conditions upon the Coast, which it takes a stranger some time to realize and accept. He finds it difficult to understand, for instance, why he must carry an overcoat on his left arm for an emergency, while his right is wearing itself out mopping the perspiration from his brow. Or, why in the warm months delicate fruits and flowers can thrive in the night air, while he, the lord of creation, must take refuge from it under two heavy blankets and a quilt. At first, there is a disposition to rebel against the situation and defy it; but after two or three good colds which nearly kill him, he concludes that discretion is the better part of valor and capitulates unconditionally. I was not long in learning the lesson. Things looked so inviting from the car window, that at Sacramento, where roses and oleanders were abloom in the very depot, I stepped out for a few moments to inhale some of California's balmy, health-giving breezes.

But what was my surprise to find that Jack Frost was in town and that the air was nipping cold and disagreeable. Accordingly, I hastened back into the train where I kept my seat until the journey's end. The distance from Sacramento to San Francisco was soon covered and we arrived at the Oakland pier on time to the minute after a jolt of twenty-five hundred miles. Two of the fathers were there to meet us and accompany us to the college where we were and have been ever since the recipients of a kindness which of itself would suffice to make one feel proud of being a Jesuit. One of the *patres venerabiliores*, who is both a poet and a missionary—a very rare combination, I can assure you—was so delighted to see us that he invoked his Muse for the occasion, and a dainty little welcome in Latin was the outcome. As missionaries have a pretty hard row to hoe, and are seldom commemorated in prose, much less in poetry, I insert it here for the edification of your readers.

PRO REV. PP. MISSIONARIIS MARTIALE I. BOARMAN ET EUGENIO A. MAGEVNEY, S. J.

I.

Avete, Patres optimi,
Hospites nobis cari ;
Sint vobis cuncta prospera
In terris et in mari.

II.

Ubique coram populo
Estis ut tuba Dei ;
Nam vos libenter audiunt
Homines justi et rei.

III.

Vos aperitis oculos ;
Datis loquelam mutis ;
Vos semitas ostenditis
Justitiæ et salutis.

IV.

En, Mater nostra Ecclesia
Delens Adami crimen,
Per Sanctos, et per Angelos
Ducit ad cœli limen.

V.

Vestri Patroni Martyres,
Sunt vobis quasi Stella,
Quæ vos ubique dirigit
In pace et in procella.

VI.

De Martiale traditur
Panes dedisse Christo ;
Deinde Martyr, abiit
Victor de exilio isto !

VII.

Quid dicam de Eugenio
Vix puero septenni ?
Et ipse in cœlo fruitur
Nunc gaudio perenni !

VIII.

Sed vos præ cunctis adjuvat
Amabilis Maria,
Quæ vobis dabit præmium
Una cum prole pia.

IX.

Tu, Christi Fides, tribuis
Mortalibus levamen,
Et illos post exilium
Ducis ad Patriam. Amen.

The day following our arrival, the feast of the Holy Name of Jesus, was a red-letter day at Saint Ignatius, and gave us an opportunity of witnessing an elaborate celebration which for completeness left nothing to be desired. Solemn High Mass, *coram pontifice*, was sung by Very Reverend Father Superior. The sermon was preached by one of the Cathedral clergy who made it a point, in the course of his remarks, to pay some graceful

compliments to the Society. The immense church was thronged to the doors, the large proportion of men being a striking feature in the attendance. After services we were introduced to his Grace, the Archbishop, who extended us a cordial invitation to dine with him at our earliest convenience, and to conduct a two weeks mission, beginning on March 3, in his Cathedral. We thanked him, and accepted gladly, the more so as it was the first time Jesuits had been asked to give a mission in the Cathedral of San Francisco. It was an evidence of good will, therefore, on the part of the Archbishop which we did not fail to appreciate.

Our church in San Francisco, as you know, is a collegiate church. Consequently, we have no parish limits, but draw on the entire city for patronage. In the providence of God, I think it is better that it should be so, since our influence is thus less restricted and becomes a leaven, and a much needed leaven, not for a section merely but for the entire population. Numerous confessions and communions, large gatherings at every service, and splendidly organized sodalities and church societies, are proof ample that where there is an intelligent and sacrificing zeal ever at work for the promotion of God's glory, the people will respond gladly, parish or no parish, and the happiest results are bound to follow. This is true generally. We have yet to find in all our dealings with priests and people, a single devoted pastor whose parish was not flourishing; or a single negligent one whose flock was what it should have been. It is the old story—"qualis rex, talis grex"—and in the moral which it points, I think we can find a very reasonable explanation of much of the so-called "leakage" from which the church is suffering in this country. The saintly and scholarly men who pioneered the work of the Society in California built wisely and holily, and one of the most gratifying experiences we have had during our sojourn upon the Coast, was that of learning in what high esteem they are held by everybody, even by those otherwise not very friendly disposed towards the Order. Their names are in benediction and the tradition of their lives and virtues still lingers as a halo over the California Mission—a lasting incentive to those of subsequent generations to walk sedulously in their footsteps if they would have their works crowned by a like success.

Saint Ignatius church is one of their monuments. It is a *real* church, and, like everything great, grows upon you the longer it is studied. Size and solemnity are the

first impressions; but as the on-looker analyzes more and more the details of his surroundings, he is attracted by the harmony of the entire concept which has not been cheapened off nor left half expressed but wrought out to a delicate and imposing finish. What struck me most was the prominence given to the saints and blessed of the Society. Our entire catalogue of saints lives in frescoe or painting upon its walls, and their presence makes one realize immediately that he is in a Jesuit church and that the spirit of the Society of Jesus pervades the place. This is as it ought to be, and serves as a valuable object lesson whose effects remain and produce hidden results of which, perhaps, there will be no record save in the mind and heart of God. But if one is taken by the grandeur of the church, much more is he edified by the deep and simple piety which distinguishes the majority of those who assemble beneath its roof. At the early Masses and throughout the day people are coming and going almost incessantly and from every part of the city. Groups of devout worshippers may be seen at any hour clustering about this or that altar, supplicating the one to whom it has been erected for some special favor. On one occasion, I was called to the parlor to see a lady who, in the course of conversation, mentioned that she had heard Mass at Saint Aloysius' altar that morning.

"Had you any special reason for hearing Mass at Saint Aloysius' altar," I inquired.

"Yes Father, I had," she replied. "I wished to offer up the Mass and my communion this morning for the repose of the soul of Father Varsi, whom I esteemed so highly and to whom I was under great obligations. His name was Aloysius, and I thought I could do nothing more proper than to make my offering through the hands and intercession of his great patron saint."

As an illustration of the simple piety of which I speak, let me mention the following incident amongst many. It is a case of *discimus errando.* One morning I noticed several envelopes lying upon the floor of the sanctuary and in front of Saint Joseph's altar. With the mercenary spirit natural to a Chicago man, I suspected that they contained intentions for Masses, to be said possibly by the missionaries, and that consequently it would not be safe to allow them to remain very long where they were. Thereupon I hastened to inform the brother sacristan of my supposed discovery, urging upon him at the same time the advisability of collecting them immediately and looking after their contents. He simply smiled, and

assured me that there was no reason for any hurry. Some of the pious people who frequent this church, he said, have that way of recommending themselves and their intentions to this or that saint. They write him a letter, seal it, and throw it before his altar, and I always leave it there long enough to give the good saint plenty of time to notice it. Add to the work accomplished by the church the intellectual influence of a thoroughly equipped and well-managed college, and some idea can be obtained of what Ours are doing in San Francisco and have been doing for half a century. Here, as so frequently elsewhere, whatever Catholic education is imparted that is substantial and worthy of the name, is being given by the Jesuits; and to-day the city and state are filled with men in every walk of business and professional life whose successful careers received their first impulse and shapening within the walls of Saint Ignatius College. "I do not know," a secular clergyman once remarked to me, "what religion would do in these parts if it were not for the Society of Jesus."

So much for the trip and a few of my first impressions. A word or two upon our labors. Our engagements upon the Coast from January 28 to September 21 consisted of fifteen missions and seven retreats, with an occasional sermon or instruction thrown in by way of diversion. The following is a list of our missions.

TWO WEEKS.

St. Ignatius	San Francisco
St. Mary's Cathedral	San Francisco
St. Charles Borromeo	San Francisco
St. Theresa	San Francisco
St. Joseph	San José
St. Patrick	Oakland
St. Francis De Sales	Oakland

ONE WEEK.

St. John Evangelist	San Francisco
Star of the Sea	San Francisco
St. Clare	Santa Clara
Immaculate Conception	Los Gatos
St. Michael	Boulder
Sacred Heart (Los Angeles Diocese)	Hollister
Our Lady of Refuge " "	Castroville
St. Joseph (Sacramento Diocese)	Maryville

Applications for eight additional missions were received, but the dates asked for had been already filled and we were therefore unable to oblige the parties applying. Amongst them was one from the Paulist Fathers who were anxious for a date in Lent which had already been taken. Also, another from the pastor of Mission Dolores Church, the old historic church of San Francisco, as well as one for a two weeks mission at Saint Mary's Church, Stockton, and at Saint Anthony's, Oakland. We would have been glad to accommodate everybody, but, under the circumstances it was impossible. By request of Very Reverend Father Superior we accepted no missions for the month of July, but devoted our time to giving retreats instead. The most largely attended of all our missions, as might have been expected, was the one at our own church of Saint Ignatius, San Francisco. It was the first, and opened on January 28. The attendance throughout was splendid. During the men's week, despite an almost continual rain, the audience numbered ten or twelve hundred nightly. On the last evening the church was filled, and presented a most consoling spectacle and, outside the Jesuit church, a very rare one in San Francisco. It was evident from the start that the ground had been well prepared for our coming, and that the work was bound to succeed with the organized and generous cooperation of the various societies connected with the church. Fully one thousand men, about eight hundred of them members of the sodality, approached communion in a body on the concluding Sunday. Six thousand communions were distributed during the two weeks. As we have no parish and conduct no Sunday school, no mission was given to the children, as is ordinarily the case, and the communions, in consequence, with few exceptions, were those of adults.

The mission at the Cathedral was not so auspiciously begun. The situation of the church, for different reasons, is none too favorable, with the result that the ordinary attendance on Sundays, with the exception of one of the Masses, is rather scant. This is true particularly of the men who are conspicuous mainly by their absence. For this reason we were asked by the Archbishop, acting upon the suggestion of the pastor, to change our method somewhat, and, instead of reserving the church at night for women the first week and for men the second, to throw it open each evening to all alike. The motive assigned by both was the difficulty of rallying the men for any special enterprise. We complied most willingly, of

course, with their request and arranged accordingly, adding to our customary list of subjects a lecture upon the "Real Presence," "Devotion to the Blessed Virgin Mary," and "What Catholics do not Believe, or, Answers to Popular Difficulties," together with a sermon on the "Passion of Our Divine Lord" as very much in harmony with the spirit of the Lenten season and calculated to awaken sentiments of sorrow and thus dispose our hearers for a good Easter confession. The weather was ideal. This coupled with the fact that the Jubilee was proclaimed in the diocese on the opening Sunday of the mission contributed very materially towards the success which finally crowned our efforts. The attendance was none too great at the start, but went on increasing steadily, until we had the satisfaction, on the closing evening, of seeing every seat taken and the aisles packed. But most consoling of all was the number of confessions which was quite equal to our expectations.

There was nothing to mar our work at San José, and interest in it was kept up until the end. The city has a population of nearly 22,000. Of these about five thousand are Catholics, with three churches, two of them English and one German, ministering to their spiritual wants. Like the town of Santa Clara, situated near by, it is beautifully located in one of the loveliest and richest valleys in the world—the "Gem of Central California," as it has been aptly styled. The boundless resources of the valley and the variety of its products are truly astonishing, while its soft and sympathetic climate makes it a paradise for many in search of rest and health. It has been called, and I suspect deservedly, a "Promised Land —Egypt in its fertility; Sicily in its fruits and flowers; Italy in its beauty; and America in its freedom, its energy and its enterprise." It had donned its very best for the mission, and the scene presented by thousands of acres of prune and pear and almond blossoms was one I shall always delight in recalling. Nestled within its bosom and not far from one another are some of the leading educational institutions of the State, amongst them Stanford University, University of the Pacific, the Diocesan Seminary, and Santa Clara College; while, upon the summit of Mount Hamilton and within sight, is the famous Lick Astronomical Observatory. This invests the neighborhood with a decidedly academic character, and has won for San José, amongst its friends at least, the very enviable title of "Athens of the Pacific." On the closing Sunday, the feast of the Patronage of

Saint Joseph, confirmation was administered, in the absence of the Archbishop, by the Bishop of Sacramento. In a conversation which I had with his Lordship, he expressed his regrets that he could not invite us to give a mission in his Cathedral, as one had been given there only a few months before. I advert to the incident merely as an indication of his kindly disposition towards Ours.

But if the weather favored us at San José, it behaved quite differently at Santa Clara, where it rained almost incessantly for the first five days. Nor was it simply a series of light showers, but one of those everlasting downpours which comes nobody knows from whence. In spite of it, however, we were never without an audience and, on the final Sunday, both at the late Mass and at the evening devotions, we had a very fair attendance. Thus good was done, though not as much, certainly, as would have been accomplished under more favorable circumstances. The church at Santa Clara, like the college which adjoins it, teems with reminiscences sufficient to fill volumes. The very atmosphere is redolent with the aroma of the past. Those lofty palm trees, in the college quadrangle, were planted, you are informed, over fifty years ago, by one of the good Fathers now living in San Francisco. That avenue of olives, in yonder garden, another will remind you, was set out more than a century ago by the early Franciscan missionaries who here, as in their other missions, were careful to provide the olive, primarily for the sake of its oil which they needed for sacramental purposes. That communion railing in the church, looking so neat and polished and up-to-date, was fashioned, the sacristan says, from a beam saved from the original adobe church, which was dismantled a few years since to make way for the more modern edifice which has supplanted it. While the bells in the steeple are a gift of the King of Spain to the founders of the mission, bestowed on condition that every night they would ring out a *De Profundis* for the souls departed, a duty which they have been faithfully discharging for over a hundred years. Thus as you pass from object to object, everything about you bespeaks a dream within a dream, until the whole situation seems to resolve itself into a network of memories.

Los Gatos, where we gave a one week's mission, lies at the foot of the Santa Cruz mountains and is, in the main, a Protestant and very bigoted little town. Most of the Catholics in the vicinity are scattered upon the surrounding farms. The church is cozy but small, and during the

mission was taxed to its utmost, many of those present being non-Catholics who had come upon urgent invitation to see what was going on. Not a few expressed themselves as pleased with what they saw and heard; and if the mission had no other effect upon them, it certainly served, in a measure, to break down prejudices too frequently founded upon an utter ignorance of what Catholics really believe. The novitiate of the California Mission is charmingly situated on the slope of the mountains, and not more than fifteen minutes ride from the centre of the town. Vineyards and orchards and orange groves hem it in almost entirely, while the view which it commands of the whole Santa Clara Valley, reaching over twenty miles and to the verge of the sea, affords an idyllic picture which, for diversity and extent, is rarely surpassed in nature. As the Father in charge of the church has no residence as yet in the town but dwells at the novitiate, we stayed there also during the mission. It was fortunate for us as it gave us an opportunity of being edified by the novices, an experience of which we stood sorely in need and which we had not enjoyed for many a long, long year. Of course, we did our best to edify the community in return, but whether we succeeded to any very great extent or not, still remains a matter of considerable doubt. An agreeable feature of the services each night and one for which we must put our thanks on record, was the excellent singing of "the boys on the hill," as the Juniors are familiarly called by the villagers. Without their aid we would doubtless have found it difficult to get along.

The church at Maryville, where we spent ten pleasant and busy days, is a large, handsome structure, and at one time was the Cathedral for the diocese of Grass Valley. The See has since become widowed, and Sacramento has taken its place. Everything, nevertheless, connected with the church evinces the interest and importance which once centered about it. A very commodious residence and a numerously attended school, conducted by the Sisters of Notre Dame de Namur, and a most devoted congregation, are an eloquent testimony to the zeal of the early missionaries in that section of California. The climate is congenial the year round and, save for the occasional presence of malaria, very conducive to health. We were asked by the pastor to organize the *Bona Mors Society* during the mission. As the request was a rather unusual one, my curiosity was aroused, and I inquired why he was anxious to have the *Bona Mors* in his parish.

"I will tell you why, Father," he answered. "Two or three years ago I was visiting Dublin and one day stepped into the Jesuit church while services were in progress. The church was filled and observing that it was a meeting of some society, I asked what organization it might be and was told that it was nothing unusual and was simply the ordinary meeting of the *Bona Mors.* I was so edified by the spectacle that I determined to start a similar society in Maryville as soon as a favorable opportunity would offer. This is the first occasion I have had of carrying my resolution into effect, and I look forward to the most gratifying results in the parish from its organization."

Two facts, worthy of notice, attracted our attention during the mission at Saint Theresa's in San Francisco. One was the exceptionally large number of men in attendance. They were very much in excess of the women —a most unusual spectacle. The other was the marked attachment of the entire congregation to their church and all that concerns its interests. The first, as we learnt, is due to the fact that a large number of unmarried men are employed in the ship-yards, foundries and factories in the neighborhood. The second, to the fact that the *Potrero*, as that quarter of town is called, is a hot-bed of Apa-ism, and, to meet it and down it, it has been necessary for the Catholics to rally around their faith as about a common cause and against a common enemy. This they have been doing for years and most successfully.

Incidents there were and many of them. The mention of a few may prove of some interest. At the close of one of the missions, on Sunday evening, a final appeal was made to those, who might be holding back, to go to confession that very night and not to allow the missionaries to depart without having availed themselves of the special grace of the mission—a grace which, if once spurned, might never be granted again. Incidental allusion was made to the parable of the Good Shepherd and the lost sheep. That night and long after the services and when all had retired the door-bell rang. The pastor rose to answer it and was met upon the threshold by four men who signfied a desire to see one of the missionaries. I was called and went to the parlor to learn their errand. Three of them had rounded up a companion and were bringing him to his duty.

"We have brought you a lost sheep, Father," said one. "We found him in the mountains, so to speak, and very far up indeed. He keeps a saloon here in town, and has not been to his duties for sixteen years. At the conclusion of services to-night, we decided to call upon him and induce him to go to confession before the opportunity were lost. With a great deal of parleying he at last consented to come, and we hope that, in spite of the lateness of the hour, you will make it convenient to attend to him."

I expressed my delight at the capture, and started with Mr. Sheep for the church accompanied by his three friends who kept badgering him on the way over.

"We will stand guard on the outside, Father, to prevent him from escaping, while you put him through the mill on the inside," was the remark of one.

"Give it to him 'hard,' Father, when you get him in the confessional," suggested number two, "for it may be a long time before a priest will have such a good chance at him again."

"You will feel as light as a feather when you come out of that 'box,'" echoed number three, "for when you have been absolved of all your sins there will not be much left of you."

He took their bantering good-naturedly, went to confession, and after thanksgiving found the trio waiting for him at the door of the church to congratulate him, which they did rather boisterously—nearly pulling his arm out of its socket in the hand-shaking performance which ensued.

"Your work," I said to them as they started for home, "is only half done. You have brought your friend to confession. Now see to it that he receives to-morrow."

"Just leave that to us, Father," was their only reply.

Next morning all four were at the early Mass, at which the "lost sheep" went to Holy Communion to the great delight of his three zealous, if somewhat officious shepherds.

"This is the best mission I ever made in 'me' life," said an old woman to me one day as she stooped over a tub and filled a bottle with Saint Ignatius water.

"Oh," I answered, twittingly, "You say that to every missionary who comes along."

"I do nothing of the sort," she replied with some animation; "and I have three good reasons for saying it now."

"May I ask those reasons," I continued.

"You may," she said, "and I will give them to you. In the first place, 'yeez' are the first who made all the seats in the church free for everybody, even for the poorest, who, like myself, have no one in this world but God Almighty to look after them. Every morning for the last two weeks, your Reverence," and her face beamed with triumphant satisfaction as she said it, "I have been sitting in the middle aisle and away up in front. Secondly, because 'yeez' are the first who, at the close of the mission, offered up the Holy Sacrifice of the Mass for our dead relatives and friends. And thirdly, because 'yeez' are the only ones who ever thought of giving us any of Saint 'Agnesius' water."

"I would be glad, Father," said a twelve year old youngster to me, "if I could be educated for the priesthood with some of the money collected at the end of the mission."

"It would be very nice," I replied, "but you must remember, my child, that that money is collected for the education of boys much older than yourself. Some of them are thirty years of age."

"I see," he said, "but couldn't I in the meantime, travel with Father Boarman and yourself, until I would be old enough to begin to study to be a Jesuit."

"Hardly," I answered, becoming more interested in the little fellow as he subsumed promptly to every one of my solutions. "You couldn't be of any help to us at all. For instance, you couldn't say Mass; you couldn't preach; you couldn't teach catechism; you couldn't and you wouldn't get up at half past four in the morning."

"True," he rejoined, "I couldn't help you in any of those things. But I just tell you what I could do, Father, if I were only given the chance. I could 'boom' the mission on the outside." When I assured him that we did not engage advance agents or solicit "booming on the outside," he went away momentarily crest-fallen to think that his hopes had been so unexpectedly dashed.

One Sunday afternoon, I was sitting on the porch of the pastoral residence when I observed an individual entering the church. As there was an air of uncertainty about his movements and as nobody was in sight, I concluded that it would be just as well for me to go over and find out what he wanted. He was sitting in one of the pews evidently buried in meditation of some kind or

other. Desirous of investigating further, I approached him and asked him if he wished to see the pastor or one of the missionaries.

"No, Father," he replied. "I am not a Catholic, and have no intention of becoming one. But, to be a little confidential with you since you have addressed me, let me tell you that I find here in this church what I can find nowhere else, a peace that is not of earth and a happiness that is altogether spiritual. For that reason, every Sunday afternoon, when the premises are deserted and I am satisfied there is no one near to notice me, I steal into this holy place and pray as best I know how, while my mind fills up with thoughts which no other environments in life can supply."

"That is because you are in a presence here you know not of," I answered; "the presence of Jesus Christ on that altar. It is the witchery of his grace which has been drawing you and producing in your soul those happy results which you feel but can not fully describe."

It was an opportunity not to be lost, so I sat with him in the pew and in a few words told him of the Real Presence, the Sacrifice of the Mass, and Holy Communion; at the same time pointing out to him the beautiful symbolism of his surroundings. He listened with avidity, and when I left him it was with the wish that he might one day find what he was now unconsciously in search of—peace through the truth. When after months the news of his conversion came, it was with the added request to remember him in the Sacrifice of the Mass that the same sacramental influence which had led him to the faith might safeguard him in its preservation until the end.

The classes of private instruction in the various missions were as well attended as could reasonably have been expected. Where the people have been looked to steadily and been accommodated with instruction whenever needed, as is always the case in our parishes, we have little to do. But in other places where no systematic provision has been made for adults wishing to enter the church or to be prepared for their first communion, the situation is very different. Unfortunately, there are many such localities, most of them, though not all, in rural districts. The priest in command either because of overwork or distance, or more frequently because he fails to comprehend the urgent necessity of the matter, devotes little or no time to catechetical instruction. He leaves

Solum pro Nostris!

A Provincia Germaniae modo editum est:

Augustinus Oswald, Commentarius in decem partes Constitutionum Societatis Jesu. Ruraemundæ MDCCCCII. Vol. in forma lexicorum, pag. XX, 771.

Pretium: 10 Mark vel 12. 50 francs.

Antea iam editi erant libri sequentes:

H. Thoelen, S. J., Menologium oder Lebensbilder aus der Geschichte der deutschen Ordensprovinz der Gesellschaft Jesu. Rœrmond 1901. Vol in forma lexicorum, 773 pag.

Continet vitas pro singulis anni diebus necnon indices fontium, nominum, rerum et cartam Provinciæ Germaniæ.

Pretium 8 Mark vel 10 francs.

M. Meschler, S. J., Die Betrachtungen der Exercitien des hl. Ignatius, 2. Auflage, 1896. Vol. in 8°, pag. XVI, 644.

Pretium: 3 Mark vel 3.75 francs.

M. Meschler, S. J., Das Exercitienbüchlein des hl. Ignatius v. Loyola erklärt u. erläutert. Vol. in 12°, pag. 243.

Pretium 0,80 vel 1 francs.

G. Roder, S. J., Betrachtungen und Erwägungen zum Gebrauch bei Leitung von Priesterexercitien. 1900. Vol. in 8°, pag. XVI, 871.

G. Roder, S. J., Unterweisungen als Anhang zu den „Betrachtungen für die Priesterexercitien". 1900. Vol. in 12°, pag. VIII, 303.

Pretium utriusque operis Patris Roder simul empti: 5 Mark vel 6. 25 francs.

(F. Wernz, S. J.), Abriss der Geschichte der Gesellschaft Jesu. Vol in 4°, pag. 76.

Pretium 1. 50 Mark vel 1.90 francs.

G. Schlosser, S. J., B. Petri Canisii Exhortationes domesticae. 1876. Vol 12°, pag. IV, 460.

Pretium 1. 50 Mark vel 1. 90 francs.

(Ultimum hoc opus etiam externis dari potest).

Libri supra scripti accipi possunt a

JOSEPH STIER, EXAETEN BIJ BAAKSEM,

LIMBURG, NEDERLAND.

his flock, sometimes even the children, to get along, as best they may, with the Sunday sermon which, in very many instances, is far from being overcharged with ideas. Hence, numerous defections everywhere of entire families, once Catholic but now Protestant or more likely infidel, and with no prospect, humanly speaking, of their recovery to the faith of their ancestors. Circumstances, for which they can hardly be held responsible, have wrought havoc in their lives; and how good will eventually be brought out of the evil God alone knows. All that we can do in the face of so lamentable a situation is our poor and humble best, repairing, as far as possible, the negligences of others and depending for the hundredfold and the everlasting increase upon the charity of the Master of the Harvest.

Your Reverence's Servant in Christ,

EUGENE MAGEVNEY, S. J.

THE AMERICAN PUBLIC SCHOOLS IN THE PHILIPPINES.

A Letter from Mr. W. A. Stanton.[1]

PHILIPPINE WEATHER BUREAU,
MANILA OBSERVATORY,
Nov. 29, 1901.

REV. AND DEAR FATHER,
P. X.

Knowing how desirous your Reverence is to obtain news from Ours in various parts of the globe, I thought the following facts concerning Philippine affairs might be of interest. You are probably acquainted with the laws of Public Instruction for the Philippines passed at the beginning of the present year. They provide for the establishment of public schools all over these Islands in which the teacher is forbidden to speak of any religion or criticize any sect whatever or influence his pupils one way or the other. We know how this system of godless

[1] Mr. Stanton is a scholastic belonging to the Missouri Province. He left St. Louis last Fall for Manila and he is at present helping Father Algué in the Manila Observatory.—ED. W. L.

education has operated in our own country, and wherever else it has been tried, in the raising up of a generation of practical atheists. Consequently in order to try to counteract such efforts, the clergy of the Philippines have endeavored wherever possible to establish free Catholic schools, where the Filipino youth, who need all the religion they can get, may have their moral and religious faculties developed along with the intellectual. Now as the Filipinos are practically all Catholics, the parents naturally wish to send their children to the Catholic schools. Hence in many places the public schools are left to the full possession of the American school teacher and whatever wandering ants or bats may choose to take up their abode there. In some few places, especially where the priest is a native Filipino who is anxious by all means to keep in good favor with the Americans—because the Americans are now in power—the priest has no Catholic school, but makes use of the liberty given him by the law, of teaching the catechism three times a week for half an hour in the public school. But as such an arrangement is attended with many restrictions and inconveniences, our Fathers in Mindanao, who have charge of many stations in that island, have very wisely determined to organize and run separate Catholic or parish schools altogether independent of the public schools. Many of these are working under great difficulties as the following facts will show. It is enough to make the blood of an American boil with indignation and shame to hear of the petty persecutions and the cowardly and tyrannical means made use of by some of the local American commandants of the villages, to force the people to send their children to the public school and to intimidate and terrorize both priest and people as well as the inferior native officials into a compliance with their despotic wills. The chief commandants in many of the pueblos are young inexperienced Lieutenants, who cannot count thirty summers, and who relying on the timidity of the natives, the unfamiliarity of the priest with the American laws and the distance of their own posts from the headquarters of higher officials, think to do with impunity what they would not have dreamt of doing, were there an American or any English speaking priest present to look after the interests of his pupils.

Two authentic instances of such injustice have lately come to my knowledge. Both took place in Mindinao, one at Butúan and the other, at Dávao. The facts in the first case are taken from an account sent to his su-

perior by our Father Saturnino Urios, a veteran missionary who has been laboring for the past twenty-six years among the tribes of Mindanao, and to whose influence, at the time of the American occupation of the Island is due the peaceable submission of many of the native tribes of the district to the authority of the United States. This influence of the venerable missionary in the cause of peace is testified to by letters of thanks and appreciation which he received both from the Indian chiefs and the American general. But now to the school troubles.

On the 21st of October Father Urios opened a boys' school at Butúan, and which many boys attended; others set out as usual for the fields, but not one showed up in the public school where two American non-Catholic teachers were waiting for pupils. On being informed how things stood, the American commander of the post, a 2d Lieutenant, appeared at the residence in company with the two teachers, carrying under his arm a copy of the Municipal Code to show the Father that he was allowed to go to the public school to teach catechism two or three times a week, etc. As the Father knew the laws on public instruction very well, he told the Lieutenant that, notwithstanding the liberty which the law gave for any minister of any religion whatsoever to go and teach in the public school, as there were various inconveniences and restrictions attendant on such a course, he preferred to have a private Catholic school in his own house, in view of the perfect liberty which the said laws gave him. On hearing this the Lieutenant became very angry and the head teacher spoke up and said that he had been very much astonished to find that since the Father's arrival at the town the uumber of boys in his school had begun to diminish until at present there was not a single one who came. He added that he would have to publish this fact in his report.

The Lieutenant said that he would soon see to it that American Padres of the Roman Church should be sent here. To which Father Urios answered that he should be very much pleased to see such a thing happen, as this would leave us Jesuits free to devote ourselves to the conversion of the infidel tribes; that we took charge of large towns of old Christians in Mindanao, such as Butúan, only because there were no other Catholic priests to look after them and attend to their spiritual needs, and that as soon as we should have such priests we should hand over these places to them, as we have already handed

over Surigao, Cantilan, Tandag, Hinatuan and others. The Lieutenant said finally that he would have to avail himself of the police and the local "Presidente" to straighten things out. To this Father Urios replied that he hoped no violence would be done. That afternoon neither pupils nor teachers were to be found in the public school.

The next day Father Urios hoping to find the Lieutenant in a better frame of mind, went to pay him a visit, but found him frowning and to all appearances in a bad mood. The Father gave him his reasons for opening his Catholic school. He was answered that he did not need a private school, since he could teach his catechism in the public school, in the church, or wherever he liked; that he would give him two whole days for himself. "But," said the Father, "the educational laws allow me only three visits a week of half an hour each, provided the requisite permissions have been obtained and other conditions complied with. These conditions I find too hampering and the parents, moreover, have voluntarily brought me many children for my school."

At this juncture the Lieutenant left the room for a moment to attend to the change of guard or some such business. As he reentered the room he drew his sword from its scabbard and raising it aloft said in an angry tone, "There are only four boys in the public school this morning and I have just sent word to the Presidente about it. The Catholic Church isn't so weak as you people imagine; the American teachers are not going to destroy it. It is Spanish you want to teach. You don't know enough English to teach, and what you do know of it, you don't know how to pronounce well; in order to teach it well teachers have come all the way from America and they are paid good salaries, but if they can't find any pupils they will return to the States." To all which Father Urios replied that there were plenty of boys for two schools if the teachers could get them; that as far as the languages were concerned it was easier for the Fathers—who knew the native language well—to teach the children at least the first steps in English, than it would be for the American teachers, who knew neither Spanish nor the language of the native; that in fine his main object was to preserve the faith of the children to accomplish which he was bound to do his utmost.

Father Urios finally departed leaving his friends in no friendly mood. Soon after his return to the residence, the local Presidente presented himself saying that it was

necessary to settle this affair about the school. "Settle it then," replied the Father," but let no violence be done." That afternoon policemen were posted under the large tree in front of the residence and at various other points around the house to watch for the children as they came out, and catch and terrify them by bringing them to the judge! Even in the face of such a travesty of justice one could not help laughing to see the children running with all their might with the police chasing after them, hiding wherever they could find cover, some even taking refuge in the dense forest near by, till the police had disappeared and then went home to tell their parents what had happened.

After the above cowardly attempt on the part of the American commander to intimidate the children and frighten them away from the Catholic school, Father Urios thought that the affair had ended. But no; the next day, although there was a smaller attendance, there were more than enough children to hold school. Those who did come, came in fear and trembling, running and dodging and looking about on all sides for fear of the soldiers and police. Some entered by the sacristy, others by the garden back of the house or wherever they thought they could enter unobserved. Nothing unusual occurred during the day. But on the following day lo and behold! the usual military drill of the soldiers in the early morning was dispensed with, but shortly before the hour assigned for the opening of the Catholic school, the brave Lieutenant with his soldiers all in arms appeared in front of our residence, placed sentinels at the corners of the building, gave countersigns and pretended to make preparations for an attack. Soon, however, he seemed to get tired of his practical joke and marched his valiant band back to their quarters. During this farce the children were watching operations from behind the trees and the corners of the neighboring huts, and a good part of the inhabitants crowded the windows of their houses expecting to see an attack made on the Fathers' house.

In the face of all this our old veteran missionary was not to be intimidated or brow-beaten by a Lieutenant of twenty-nine summers. He knew his rights and he stood by them, and the youthful representative of the majesty of the United States in Butúan was disappointed in his cowardly efforts to close our school and frighten away the children. On that very day Father Urios held his classes as usual and the school is still in operation. For

several days afterwards the police scattered themselves all over the fields, calling the boys and telling them that they must go to the public school if they wanted to avoid trouble. This action of the police is due to the cowardice of the native Presidente, who is filled with terror ever since the Lieutenant informed him that the whole school trouble is nothing but a conspiracy between the natives and the Padres against the American government! So the poor Presidente afraid of his life is doing all he can to fill the public school.

The American soldiers themselves at least pretend to believe the same fairy tale of a conspiracy, for one of them came to Father Urios and told him he would have to use all the cartridges in his belt against him, and another that he had two boxes of cartridges ready prepared for him. What kind of soldiers do we send to the Philippines? Were these fellows drunk, or do they think the old man has no sense!

In concluding his account Father Urios says: "The people want to send their children to the Catholic schools, but the Americans and Bisayan Presidente are doing what they can to oppose them. Nevertheless at the present writing the girls' school has suffered no harm, and the boys' is doing well; the fears of the boys have been overcome and if an American Miss should some day come to establish a godless school here for the girls, she will not find a single pupil, for they will all go to the Catholic school."

A week after the above occurrences, news came from Father Llobera of the same Butúan. It seems that a young intelligent Filipino, Pedro Bayete a graduate of our Normal School in Manila, had also establshed in Butúan a private Catholic school of his own, independent of our parish schools. He also has been so harrassed by petty persecutions on the part of the native Presidente under the influence of the same American Lieutenant, that he has thrown up his school in disgust and betaken himself to his native town where he hopes to be allowed to live in peace. After various threats had failed to prevent Pedro from opening his school and after he had a fair number of pupils in attendance, the above mentioned Presidente finally ordered him peremptorily to transfer his school from the house in which he was conducting the classes, and to hold his classes in a house adjoining the public school, so as apparently to make his school part and parcel of the public school, that the number of pupils attending the public school might be

augmented by those of the private school. This injustice he refused to submit to as his school would thus lose its character of a private Catholic school; and as on the other hand, he said, he could not resist the violent measures of the Presidente and his terrified council, or feel safe under the threats of the American commandante, he had to give up his school altogether and go where he would not be tormented.

Such are the results in Butúan of the present godless school system, which has been forced upon the unfortunate Filipinos. Complaints of similar cases of intimidation are heard from various quarters of the Archipelago. Wherever the Catholic schools are opened the government schools are being deserted. The mass of the Filipino people resents a system of public instruction which robs them of their religion and the sooner the powers that be see, I wont say the injustice of the present system for that might be too much to expect from them, but the impolicy of the measure, and give them back their Catholic school, the sooner will peace, i. e. real peace, be secured in the Archipelago and the confidence of the Filipino people in the United States be restored.

The following extract from a letter dated Oct. 20, 1901, of Father Fernando Diego, S. J. missionary in the Island of Mindanao, will speak for itself as to the manner in which the system of godless schools forced upon the Filipinos is being carried out in the town of Dávao the principal town of southwest Mindanao:—

"The school for the girls was opened on the day of my arrival and many pupils attended without any opposition on the part of the American authorities. [The Father is speaking of our private Catholic, or parochial schools] Father Gisbert left on the 8th and on the feast of Saint Francis Borgia we opened the boys' school also without opposition of any kind. The girls without exception all went to the Catholic school, but of the boys some went to the godless school and some to ours. Such was the state of affairs the morning the American "Miss" opened her public school. She presented herself at 8 A. M. of the 14th at her school room and finding it deserted, went immediately to complain to the American military authority. The officer in command sent one of the policemen to our girls' school to tell the girls that they must go over to the public school; to which the assistant teacher—the head mistress being sick at the time —replied in Bisayan "We will not go there, for we are Catholics." The policeman returned and gave the girl's

answer to the commandante. The American commandante in a rage summoned me to his presence, and as I suspected the object of the summons I took along with me the volume containing the Laws on Public Instruction in the Philippines and presented myself before him. I shall give his words as near as I can remember. I took the seat he pointed out to me, and then in presence of the native Presidente and the Miss herself, he began, —

"At what hours do you carry on your private school?"

"From 8 to 10 A. M. and from 2 to 5 P. M.," I answered.

"Well, now, it is positively forbidden to have your school open at the same hours as the public school. You cannot have your Catholic school during those hours because the public school is going on."

"To this I answered that the Catholics in accordance with Art. 25 [1] of the Laws of Public Instructions had founded and established the Catholic school, and the law says nothing respecting the hours at which it may be held. I then read the article, and when I had finished, he asked for the volume. I gave it to him. He read the article, looked at the title or heading of the laws and throwing it down with contempt, said,"—

"That's worth nothing here. Here we have military government. The civil government has nothing to say here yet. You can't have your private school. *I* don't *want* it. You people —fixing his gaze on me—are always fighting against the government; you can't overturn this government; the government will smash you; you force the children to go to the Catholic school and you tell them the public school is very bad."

To all this I replied that it was absolutely false that we were fighting against the government, for if this were true the government would soon expel us from the Philippines; that the simple facts of the case were, that all the people being Catholics they naturally send their children to the Catholic school, and that he was merely taking the desertion of the public school as fighting against the government. In Zamboanga, I added, the Catholic schools are much more frequented than the public schools and nevertheless none of the authorities there have accused us of warring against the government.

"Oh yes," he said, "I know all about Zamboanga, there also the government will smash you. In America

[1] Sec. 25. Nothing in this act shall be construed in any way to forbid, impede or obstruct the establishment and maintenance of private schools."

the Catholics help the government, but here they make war against it; the government will crush you. That Father who is in the South (referring to Father Gisbert, S. J., in Malalog) obliged the people to work in building the church. That is against the law. If you want your church you must pay for it, as I pay for my house."

I replied that it was also false that the Padre forced the people to build the church, that the people offered their labor voluntarily and the Padre pays them as well as his poverty permits, and that the Lieutenant had obtained his information from some ill-disposed person.

Finally after repeating again that we were fighting against the government and that the government would smash us to pieces, he ordered that the Catholic schools should be closed at the hours when the public school is open. And so we have been forced to do: for, as your Reverence can easily see, we cannot have school after 10 A. M., as the children who have been in the public school from 8 to 10 could hardly then come, even if they wished, for an hour longer to the Catholic school and much less could they come after 5 P. M.

I have written to Father Bitrián giving him an account of all that has happened here, so that he may communicate with General Davis the Commander in Chief of the whole of Mindanao.

FERNANDO DIEGO, S. J.

SOLUTION OF THE SCHOOL TROUBLE AT DÁVAO.

The following is an extract of a letter of Father Bitrián to his Superior in Manila dated Zamboanga, Nov. 7, 1901:—

"As I wrote to you in my last letter, I determined to sound the minds of the authorities here regarding the Catholic school question. But whilst looking for information I found myself, although against my will, in the presence of General Davis himself. I explained the state of affairs as clearly as possible, but without saying anything about the intemperate language used by the military Commandante of Dávao. The General told me very plainly that the parents had a perfect right to send their children to any school they wished, and that no one had any right to prevent them. He said the first steamer that sailed for Dávao would carry a letter of his to the Commandante rebuking him for what he had done. And behold, the day after I was informed that as a result the

said Commandante of Dávao had been removed from his post, and has betaken himself to parts unknown."

From the above you may get some idea of the working of the school laws in the Philippines; and yet I see in a recent number of "The School Journal" published in the States, the statement, "The question of religious instruction has also been settled without friction." I wonder with whom it was settled. Certainly not with the Filipino people who are deserting in a body the godless public schools wherever there is a Catholic school established. Perhaps, it was settled with the "Federal Party," that hysterical band of about two dozen Filipino "patriots," whose meetings of late have been the laughing stock of Manila and who are shrieking for the expulsion from the Philippines of all religious of both sexes, of whatever Order or Congregation, as the only basis of securing the peace and prosperity of the islands. And what the writer meant by "without friction" is beyond my ken, unless he is deliberately trying to throw dust in the eyes of the people and particularly of the Catholics of the States. No; the Filipino people will not have a godless system of education. They will stick to their Catholic schools, and as long as the present unjust system of public schools without God and without religion remains in force in the Philippines, the "little red school house," the idol of a certain class of Americans, will be left alone in all its glory, till some friendly typhoon shall whirl its scattered fragments from these Christian islands to other lands where perchance its godless influence may be more welcome.

Yours sincerely in Xto.,

W. A. STANTON, S. J.

FRANCE—OUR DISPERSED HOUSES AND BROTHERS.

A Letter from a Father of the Province of Champagne to the Editor.

January 5, 1902.

REV. AND DEAR FATHER,
P. X.

You have solicited me several times to send you for the WOODSTOCK LETTERS news of Ours in France and especially of the province of Champagne to which I belong. Want of time has prevented me up to the present from complying with your wishes, but to quiet the reproaches of my conscience I send you to-day a rather long account of the present state of the Society in France, which I hope will prove of interest to your readers.

The Law of July 1st having forbidden Ours to live in communities in France, and the Fathers Provincial having determined that we should not ask for authorization for the reasons given in their letter re-produced in your last number, all our houses had to be closed.

Our novitiates had to be transported out of France. The novitiate of the Province of Champagne along with its Juniorate, which had been for many years at Saint Acheul, found a home at Arlon, Belgium, where one of the novitiates of the Belgian Province is situated. The two novitiates occupy the same house but form distinct communities. The Master of Novices of the Belgian community is Father Wouters, who is also the Father Rector, and the Master of Novices for the French community is Father Pouillier. Never before were vocations so numerous. The college of Boulogne alone presented eleven candidates for the novitiate, while the Province of Champagne will have an augmentum of twenty, an increase never approached before in the history of the Province.

The novitiate of the Province of Paris has been removed to the Isle of Jersey and is located in the building known as "cottages" formerly used for the Naval Preparatory School, which your readers may remember had

to be closed some two years ago on account of a law passed by the Chambres requiring the residence on French territory of candidates for the Naval Academy. Here is also the Juniorate, the well-known Father Longhaye being among the professors.

The novitiate of the Province of Lyons has found a home at St. Leonard's-on-Sea, England, in the same house it occupied for a number of years after the expulsion of 1880.

The Province of Toulouse, not being able to return to its old novitiate in Spain on account of the recent troubles there against our Fathers, has moved its novitiate to 's Heeren Elderen in Belgium near Tongres. Here too the Tertianship which was at Castres has been removed. Father Calvet remains Tertian Master and Father Carriére Master of Novices. The Juniors of the Toulouse Province are at Arlon along with the Juniors of Champagne; as the Juniors of Lyons are with those of Paris at Jersey.

As to our philosophers, those of the provinces of Paris and Lyons are at Jersey as they have been for some years past, while those of Champagne and Tolouse who were at Vals are at Gemert in Holland. The "Kasteel" of Gemert, which had been the novitiate and juniorate of Champagne for fifteen years, was leased after our departure in 1896 to the Assumptionists who had been obliged to leave France on account of the persecution brought upon them for their publication of "La Croix." They moved their novitiate there but gave it up after two years' occupancy just in time for it to be occupied by the province of Toulouse. The "Kasteel" never before held as many inmates as at present as there are more than one hundred under the rectorship of Father Fournier. The change was directed by Father Feyerstein, who knew the country very well. At first everything was wanting and Ours there had to experience many of the effects of Holy Poverty.

The theologians of Champagne and Toulouse remain at Enghien. Those of Paris and Lyons are, as noted in the Varia of your last number, at St. Mary's Hall, Canterbury.

Finally the tertianships are at 's Heeren Elderen in Belgium and at Mold, North Wales, in the building formerly used as a scholasticate for the province of Lyons; Père De Maumigny is Instructor in this last.

So much for our novitiates and houses of study. Our colleges remain as they were before, the property of civil

corporations. Ours, of course, had to replaced and this has been done by employing eccclesiastics of the secular clergy and devoted laymen. The coadjutor Brothers had to be changed and this has been done, too, nearly everywhere by employing Sisters. The only occupation left to Ours is to go to these colleges as individuals. Thus in several colleges our Fathers are able to hear the confessions of the students and direct the Congregations and also give the annual retreat. Under these conditions the number of the students has slightly decreased in nearly all the colleges. Only one college has had to be closed, namely Sarlat, in the province of Toulouse. This college is known to many in your province, as the late Father Sabetti was prefect there for a number of years. It was officially a Little Seminary and as such belonged to the diocese. The Government forbade the Bishop, Monseigneur Delamaire, to reopen it and he submitted. Other Bishops think that the presence of Jesuits even for confessions or for preaching is not prudent, and, though they have not forbidden us, they at least desire that we abstain from all such work.

In certain cities, especially at Reims and Dijon, boarding houses have been established by Ours near our former colleges. From eight to twelve students live in houses along with two Fathers and follow the courses of the colleges as half-boarders, and lodge at the boarding house along with the Fathers. This plan has given excellent results as it preserves the influence of Ours over the students who on their part prefer this life to that of the college.

A college has been opened at Antoing in Belgium in the old chateau of the prince of Ligne. It is an old castle with towers pierced with loop-holes better suited for a body of soldiers than for students. This college is destined for the classes preparatory to the military school of St. Cyr or for the Central School of Arts and Trades, or for the imperial school of commerce. There are here consequently only young men, about forty in number, several of whom have finished their classical studies. They are all boarders and occupy the old stables of the castle for dormitories and have the grounds for recreation. These are extensive and overlook the river Escaut. Next door to the young men are the scholastics who are preparing for the examinations in arts or sciences which they will have to pass before the government boards. There are about ten of them and they have the most distinguished Fathers of the province as their professors.

The apostolic school of Amiens, directed by Father Hopsomer, has been transferred to Thieu, near Mons, Belgium, where an old castle called chateau St. Pierre, has been procured for them. The seventy apostolics are thus in a healthy and agreeable country and occupy a house which is quite suitable; the professors, however, are obliged to teach their classes in their rooms.

The "Institute Catholique d'Arts et Metiers" which was established at Lille some years ago and which the LETTERS described at the time, has been handed over to the Abbé Stoffaes, a professor of the Catholic University of Lille. He continues his technical teaching which is as excellent as ever.

The Catholic University of Lille has not thought it prudent to keep the four Fathers of the Society who were professors in the University. Monseigneur Baunard, the Rector, in taking farewell of them in public, spoke of the separation with much feeling. One Father only, a director of the Congregation and a confessor of the students, has been able to remain.

The Fathers formerly living in Residences have been obliged to separate. The manner of their dispersion varies. In some places one or two have found refuge in a friendly family; in another it has been found necessary to hire a small house where they live together very quietly, never more than two priests together. Some have a cook of their own, others have their food sent to them from a restaurant. Some say Mass in their apartments, others are obliged to go to a neighboring church. Some Fathers have been taken as chaplains by religious communities or by boarding schools. Near Paris a noble family has asked for two Fathers as chaplains, who after saying Mass are free to work the rest of the day in the libraries of the capital. The writers of the "Études" have left their former house at Rue Monsieur and are living two by two in rooms on the fourth or fifth story of houses often quite distant from one another.

It is impossible, therefore, to give hospitality to those of Ours passing through Paris. They are sent to a hotel, either to the Hotel des Missions or the Hotel de Minerve in the district of rue de Sèvres. The large residence, 35 rue de Sèvres with its church the Gesu, has become a solitude. The home of the "Etudes," rue Monsieur, has been turned into a house for the preservation of young girls engaged in commerce or in teaching. The establishment for young men, however, at 76 rue des Saint-

Pères has been preserved and a new place has been procured for the "Conférences Olivaint."

Our preachers continue their labors. In certain districts they are in great demand, but less in other parts where the "cures" are afraid of inviting religious who are not authorized. Sometimes they attempt to avoid trouble by introducing the Father as "Monsieur le Predicateur" or presenting the missionary as "Secularisé." Father Du Lac preached during Advent at St. Clotilde and Father Caruel at the Madeleine. At Lille Father Coubé gave a discourse which has been much praised. Its object was the reestablishment of a Calvary which had been destroyed by the municipality.

In a seminary directed by secular priests one of Ours has become professor of dogma. The situation the most embarrassing is that of the two parishes which we have in France. One is at Lalouvesc, where reposes the body of St. Francis Regis; the other at the pilgrimage of Notre Dame De Liesse. A circular of Waldeck Rousseau orders the Prefects to not accept as curés, or parish priests, former religious even those "secularisés."

And what has become of our sick? you may ask. Those who on account of their age or disease were incapable of being transported out of the country we have had to entrust to the care of the sisters in the hospitals. Some of our old Brothers have been suffered to remain here and there as janitors. The province of Champagne has acquired on the Belgian frontier at Turquet, near Monscron, a large property which is perhaps destined to become a college, but at the present time the ground is cultivated under the direction of several of our Brothers.

Of the buildings left by us in France, several, as St. Acheul and Fourvière, are empty and are to let; others have already found occupants. Thus the residence of Reims is inhabited by the Helpers of the Holy Souls, that of Lille by the Dames de la Mère de Dieu, who have established there a boarding school for young girls. The house for higher literary and scientific studies at rue des Stations, Lille, has become a boarding house for students attending the Catholic University; it is under the charge of Monsieur l'Abbé P. Decoster.

At Amiens the flourishing boys' club established by Père Desmarquest and developed by Père Loehlin, has been obliged to give up its former rooms, which were in our house, but they have built a new and spacious hall which the young men of the neighborhood frequent in greater numbers than they did their old quarters.

The House of Retreats at Montbeton has had to be closed but Notre Dame du Haut-Mont continues to prosper. The Fathers at Montbeton have been replaced by the canon Jasper, an intelligent and zealous priest, who takes upon himself the charge of organizing the retreats and providing for the material needs of the exercitants, while the exercises are given by one of Ours who comes to the house only for the three days of the retreat. The little community of Haut-Mont, consisting of some eight Fathers, has gone across the border into Belgium to a chateau which has been lent to them; it is only a few kilometres from their old home. Père LeBail continues to evangelize the workmen of different factories; he is called the "Apostle of the Syndicates." The House of Retreats at Epinay near Paris has not interrupted its course of retreats and le Père Pupey-Girard continues to extend his apostolate in the world of commerce and industry.

A movement, which owes its initiative to the old students of our college at Boulogne, is trying to group in a grand "Federation" all the associations of the alumni of our former colleges in France. Union among Catholics is something so rare that it is ardently to be desired that this undertaking may meet with success.

From all this you will see that the Society is not extinct in France, but it has received a severe blow. Many good works it formerly directed with such great success have been taken away from it and many of its members are somewhat like workmen without a job. Besides there is wanting to all that help which comes from common life and from the advantage of having libraries to consult; for these also have had to be dispersed or shut up in trunks waiting for better days to see the light.

The province of Champagne has given a number of professors and prefects to our Belgian colleges. It has also lent to the "Instituto Leonino" at Anagni two professors,—le Père Florian Jubaru for ecclesiastical history, and his brother, Père Henry Jubaru, for moral philosophy. This province has also been able to send a number to the foreign missions. Thus ten Fathers have been sent to China to fill up the vacancies caused by the persecution and by death. The new mission of Betsileo, in the centre of Madagascar, given only this very year to the province of Champagne, has already received five Fathers. Among these is Père du Coetlosquet formerly rector of Boulogne and Dijon. His former pupils to the number of three hundred gave him a banquet on his departure.

There is no doubt that some of these will follow the good Father to help in the colonization of this island. Mgr. De Saune, auxiliary Bishop of the Vicar Apostolic of Central Madagascar, is at present in France and it is quite probable that on his return he will take with him more missionaries.

I have given the outlines of the state of the Society in France at the present time. I shall not attempt to say what the future will be. To-morrow for France means the elections, but in spite of universal suffrage to-morrow belongs to God alone.

QUERIES.

LIX.—Father Anthony Kohlmann before his admission into the Society wore, for some little while at least, the habit of another religious order. (See the present number page 337.) Was it the Franciscan or Premonstratensian?

LX.—In the "Gallerie Illustrée" of Father Hamy, vol. i., there is a picture of the Venerable Father Anchieta to whom our Blessed Lord appears holding a scroll with the inscription, as far as it can be made out, "Tu mihi perpetuo tempore servus eris." Can any of our readers tell us where an account of this apparition may be found?

LXI.—Can any of our readers give information about what variations of form the Toni recited by our novices take in the different provinces and who is responsible for the change? The history of the Latin formula is given in THE LETTERS, vol. xxv. 150.

Menologium oder Lebensbilder aus der Geschichte der deutschen Ordensprovinz.

Menology or Biographical sketches from the History of the German Province of the Society of Jesus, by HENRY THÖLEN, S. J., with a map of the German Province. (For Ours only.) 1901. 4to, 777 pages.

We translate the following from Father Thölen's preface. "To enkindle and strengthen in the hearts of Ours love and enthusiasm for our holy vocation by the example of our forefathers was the editor's aim in publishing the present work. Hence these sketches are intended exclusively for the members of the Society. If they further this lofty aim in the slightest measure, the author will feel himself richly rewarded for the pains he has taken. He begs that what he here offers may be judged from that point of view.

"The following observations will help to understand the plan of the work. Of the Provinces existing on German soil up to 1773, the year of the suppression, only those of Upper Germany, of the Upper Rhine, and of the Lower Rhine, have been taken into account, since the present Province of Germany may justly be regarded as their continuation. If here and there the sketch is admitted of one who belonged to none of the three Provinces, the reason is that either by birth or by his labors he was connected with one of them.

"As early as 1556 our Holy Father himself divided the Society in Germany into two Provinces, Upper and Lower Germany. In 1563 the Province of Austria was cut off from Upper Germany. The very next year, 1564, Lower Germany was divided into a Belgian and a Rhenish Province. The latter comprised the whole Rhineland from Switzerland to the North Sea. Finally in 1626 the Rhenish Province was divided into the Upper and the Lower Rhine. Much valuable historical material contained in the Archives of the three Provinces was lost at the time of the suppression, or lies buried uncatalogued in town and State libraries. The manuscript material used for this work is taken for the most part from the Archives of the Province at Exaeten; some from the Archives of the Society. The author expresses his warmest thanks to the late Father van Acken, to Fathers Van Meurs and Ludwig Schmitt, without whose assistance it would have been almost impossible to finish the work."

Besides the map of the three Provinces, which is also the map of the territory of the present German Province, the stately volume contains three invaluable indexes. The *biblio-*

graphical index explains the abbreviations and gives the sources whence the material for the sketches is taken. It is of great value to the student of history. The *index of names* gives the alphabetical list of names of members, the date of death, the Province to which each one belonged, the page where the sketch is found or where the name is mentioned in another sketch. There are 712 Fathers, 28 Scholastics, 7 Novices, 84 Brothers, 2 Brother Novices; altogether 833 names. The first name in the order of time is that of Father Claude Lejay, who died in Vienna in 1552, the last is Father Tilmann Pesch, who died in October 1899. All the great and heroic men, therefore, that have lived and labored in these Provinces from the earliest days when Germany was in imminent danger of being entirely lost to the Church, down to our own day of cruel exile, pass in review before us, and a marvellous procession it is. And lest there be a breach of continuity, Father Thölen has given sketches of some distinguished Fathers who lived and died as true Jesuits during the period of the suppression. Nay more, we find the sketch of one at least, it is very last in the volume, who died after the Restoration without having re-entered the Society. Franz Joseph von Baratti died on December 31, 1835, a great benefactor of the Society who had been admitted to a share in the merits of the Society's labors. Father Thölen, we think, deserves praise for thus enlarging his scope. It was not evidently from a desire of swelling his numbers,—there was no need of that—but from a wish to make the historical record more complete, from a motive too of affection and gratitude. The sketches are short, covering not more than a page as a rule, rarely two pages; in a few cases three or four pages. At the end of each sketch the historical sources are indicated in abbreviated form. The small print with which the pages are frequently broken, may be left out, the author tells us, in public reading. It goes without saying that an immense amount of the most interesting historical information is treasured up within these pages. An astonishing number of converts from Lutheranism and Calvinism must have entered these Provinces in the old Society, seeing that so many names of distinguished converts adorn these pages. One of these converts was the mathematician Father Paul Guldin, (p. 634) known in the history of mathematics as the author of "Guldin's rule." He became a Catholic at the age of 20, entered the Society as a lay-brother, in which degree he lived for twelve years, when he was sent to Rome to study for the priesthood, although in his humility he would have preferred to live and die a lay-brother. The sketch of Father Lawrence Pottu is too interesting to be passed over without brief mention. Lawrence Pottu was born at Kronach-on-Main of a noble family. He began his studies with the intention of entering the Society, but his parents having died, he was obliged to give up. He married, had three

sons, and wished that at least two of them might become Jesuits. All three did, the eldest being three times Provincial. The old gentleman lived to celebrate with his wife his golden wedding. She having died soon after, the eldest son, being at the time Provincial, with Father General's permission received his venerable father into the Society, in which he lived 18 years, was ordained priest, two of his Jesuit sons assisting him at his first Mass, and died in his 90th year. One of the longest sketches in the volume, p. 602, is the one devoted to Father Tilmann Pesch. A saying of this distinguished Father of our own days is worth quoting here. "How much talent and power, he used to say, is lost in the Society through lack of initiative! It is impossible for Superiors to think of every thing; the individual himself must think and propose his plans." In the sketch of Father Hunolt, p. 520, the celebrated preacher of the 18th century, Father Thölen tells us that his sermons are reprinted even in our days, but he forgets to mention that about twenty years ago they were translated into English by a priest in South Africa and published in the United States.

There is thirdly an *Analytical Index*, very detailed and very useful. Under the heading *plague*, for example, we count 101 members of these Provinces who died martyrs of charity in the service of the plague-stricken.

From what we have said, the reader can judge that this Menology is exceedingly well done, that it satisfies every demand and may be pointed out as a model of what a Menology now-a-days should be, in a word that it is altogether admirable.

A Menology is understood to be a Calendar of holy men for each day of the twelve-month, and as holy Jesuits do not choose the day of their death, it follows that the sketches are inserted one after another in entire disregard of the chronological order of years and centuries, so that we have men of the 16th and 17th centuries elbowing those who lived and died but yesterday. While turning over this volume it struck us forcibly how much Father Thölen's interesting book would have gained in historical value, without any detriment to edification, if the sketches could have been arranged in chronological order. It would thus almost have become a connected history of these Provinces, a history in character sketches. It is not likely, however, that the traditional arrangement will be abandoned, and it must be admitted that the juxtaposition of men who lived at periods widely apart has the advantage of proving by object lessons that the spirit of the Society has always been the same in these our modern times as well as in the early days.

Menology of the English-Speaking Assistancy. Volume I. Manresa Press, Roehampton, London, 1902. Quarto, pp. 331.

We are confident that all who examine this new edition of

the English Menology will give it a hearty welcome. It is more than a new edition, it is an entirely new work, with a definite plan, for it is limited to the English-Speaking Assistancy, and does not, as the old Menology, include all the provinces. The marvellous and often unreliable statements of the old Menology are done away with and the certain and really edifying facts in the lives of our departed heroes are given in simple and forceful English. Advantage has been taken of the Menologies of Father Guilhermy, with their continuation by Father Terrien, and a number of sketches have been drawn from them. We have but one regret and that is that the editor has not followed the method of these Menologies in placing the references to the authorities used at the end of each sketch. This method was introduced by Father Guilhermy and followed by Father Thölen in compiling the German Menology and proved to be such a convenience that we hoped it would be followed in all future Menologies of the Society. The editor of the "English-Speaking Menology," it is true, notices this omission and gives as excuse, "that the matter in every case is drawn from well known and well accredited historians of the Society"; but just where it is to be found in these historians is what we often wish to know. We know well that some of Ours have spent much time in looking up the authority for some statement in the old English Menology, where a simple reference would have spared much labor.

This Menology comprises "the Provinces of England, Ireland, Maryland and Missouri, together with the Missions of Canada and New Orleans." The editor has shown no narrowness in the interpretation of "English-Speaking;" for, of the 296 names in this First Volume — extending from January to June—only some 162 are English, 50 are Irish, 23 Scotch, 7 from Maryland, 1 from Missouri 13 from various continental countries, and, what is most surprising, 40 from France. These latter belonged to the old French Mission of Canada, which then were a part of France and are rightly included in Father Guilhermy's Menology, but are now put in the English Menology because, as the editor tells us, "Canada forms part of the British Dominions."

The editor has followed Father Guilhermy in limiting the time of the Menology to the year 1840. At least one exception, however, has been made in the case of Father Lythgoe, who died January 25, 1855. We cannot help but think that the Menology would have gained in interest by including those who died more recently, as the German Menology has done in giving sketches of some who died even in 1899.

We have not made these remarks in disparagement of the "English-Speaking Menology." It is so far superior to anything we have had before in English, that we would like to see it with all the perfections of the other Menologies,—a

real historical and scholarly work. We have only praise for the get up of the book. The page is large, the type clear and it is a real pleasure to look into it. This clear and beautiful typography of the work will be appreciated by those who have to read it in our refectories and it is an honor to the Manresa Press to have brought out the Menology in such elegant shape. A copy should be in all our English-speaking houses for reference even should it not be read in the refectory.

The Boy Savers' Series. Booklet the second. By the REV. GEORGE QUIN, S. J., New York, Messenger Library, 1902, pp. 133. Price 25 cts.

We are sure that all interested in the work of saving our boys—and what true Jesuit is not interested in this apostolic work—will welcome this second booklet of Father Quin. The first booklet was called "Organizers and their First Steps" and was recommended by Cardinal Vaughan to the Westminster clergy in synod assembled. It received unqualified praise from our Catholic newspapers and even from Episcopalian, Presbyterian, and Baptist journals. One of the Baptist journals, while asserting that "it is a pity any Catholic priest should have charge of four hundred boys," commends Father Quin's enterprise and wishes his book a large circulation. The present booklet, if we may judge from its contents, deserves no less praise. It is called "Natural Attractions" and treats of "Philanthropy Outdone," "Spreading the Salvation Net," "Gifts," "Badges," "Torch-light Parades," "Out-of-door Sports," and "The Financial Question." A concluding chapter is entitled, "Concerning the next Pamphlet" which is to be called "Indoor Fun." Those of our readers who have read Father Quin's letters to us when stationed at Troy, will remember the excellent use he made there of celluloid buttons and will not be surprised to find in an appendix an illustration of these buttons, and information where they may be had, the price, etc. We feel confident that we have only to call the attention of many of Ours to this second booklet to insure their procuring a copy and reading it and profiting by it. Might we ask them not to be satisfied with reading it and profiting by it for their own boys, but to make it known to others engaged in the apostolic work of saving our boys. In no better way probably can this apostolic work be encouraged and made to succeed than by the use of these booklets.

Completion of the Jesuit Relations. The publication of this work, preparations for which were begun in 1894 and the first volume issued in 1896, has just been completed. It comprises seventy-three volumes of more than 27,000 pages, and when it is remembered that a translation had to be prepared and many maps and illustrations engraved, the work

has been pushed to completion with remarkable efficiency, the seventy-three volumes appearing within sixty-two months. The last two volumes are especially valuable as they contain an index to the whole work, presenting in compact and systematic form the essential facts contained in the whole work. It has been pronounced the finest work which our day has seen in the line of indexes. The whole work is a monument to the enterprise of the publishers and the editor in chief, Mr. Reuben Gold Thwaites. Credit should be given to Father Arthur E. Jones, S. J., now Rector of Loyola College, Montreal, Canada, and this Mr. Thwaites does in the final preface. He says, "It is unnecessary to acknowledge the aid and advice received from all, but I cannot refrain from again especially referring to the generous cooperation of Father Arthur E. Jones, whose knowledge of the Jesuitica of New France is unapproached by any other authority. From the Editor's first connection with this work, Father Jones' assistance and criticism have been of the most active and helpful character." Thanks are also given by the editor to Father Hamy of France and Fathers H. S. Spalding and Lawrence J. Kenny of the Missouri Province for valuable assistance.

LITERARY NOTES AND ANNOUNCEMENTS.—1. FATHER BOUDREAUX'S *Happiness of Heaven*. Father Arthur Devine, Passionist, in the preface to his "Manual of Ascetic Theology" just published, has the following beautiful tribute to this work: "Among the spiritual works I have used there is a recent work entitled "Happiness of Heaven," by the Rev. F. J. Boudreaux, S. J., from which I have taken the liberty of giving extracts which express briefly and clearly the Catholic doctrine of beatitude in language which I myself could not command."

2. FATHER TERRIEN'S "*La Grace et la Gloire*" also receives merited praise from Father Devine. "To this," he says, "more than to any other I am indebted for the plan of my own work and for the manner of its development. It prompted me as to the manner in which a work such as I had already for some time conceived should be executed, and, in dealing with particular subjects, I could always depend on its arrangements in selecting what should be dealt with and what omitted."

3. Messrs Allyn and Bacon, Boston, New York, and Chicago, will bring out during the coming spring a manual entitled "*Exercises in Imitation and Analysis*" by MR. F. P. DONNELLY, S. J. The book is made up of a series of exercises, comprising the period, the paragraph, narration, description, and the essay, and is based entirely upon Irving's Sketch Book. It contains also brief precepts that make the work

self-explanatory and allow it to be used independently of any other text book.

4. The translation into French of Father Coppens' "Moral Principles and Medical Practice is announced. The translation is called "Morale et Medicine" and is made by Father J. Forbes, S. J. A preface by Dr. Surbled, well known from his medical contributions to the "Etudes," will introduce the work to French readers.

5. A new Review appeared in January edited by Father Eugene Grivelle, S. J., called "Revue Bourdaloue." It will appear quarterly and will consist of sermons and unpublished documents by the great pulpit orator of the Society.

6. There are interesting articles on our colleges in Kentucky (Bardstown) and Grand Coteau in the latest Government publication. It is called "History of Education in Kentucky and Louisiana." Bureau of Education, Department of the Interior.

7. "Razon y Fe," the new Spanish Monthly edited by our Fathers at Madrid, is meeting with success. It had within less than three months after its beginning 3400 subscribers.

8. Some of Ours will be glad to learn that FATHER TILMANN PESCH'S "Christlische Lebensphilosophie" has been translated into French. The translation is well done by Fr. Biron, a learned Benedictine. This work follows the four weeks of the Spiritual Exercises of St. Ignatius, and might be called the Practical Philosophy of the Exercises. It has run through six editions in German, and has become a sort of *vade-mecum* for young men. A laudatory review of the book will be found in the "London Tablet" for October 26, page 169. The French translation is called "La Philosophie Chrétienne de la vie," and is published by Lethielleux, Paris.

ACKNOWLEDGMENTS.—1. From Father M. P. Dowling, Rector Creighton University, "Creighton," Biographical sketches of Edward, John A., Mary L. and Sarah E. Creighton.

2. From St. Ignatius College, San Francisco, "The High Anglican Claim," by Father Henry Woods; "Ludi Ignatiani."

Chine et Ceylan for Dec. 1901; Lettre della Provincia Torinese, 1901.

Georgetown College Journal; Holy Cross Purple; St. Ignatius Collegian (Chicago); Mungret Annual (Ireland).

CATALOGUES of all our provinces, except Galicia, Castile, Aragon, Champagne, France, England.

OBITUARY.

Father Joseph G. H. Kernion.

Father Joseph Gustave Huchet Kernion died December 30, 1900, at the St. Louis University, St. Louis, Missouri, aged eighty years, five months and two weeks, having lived fifty-nine years and nearly five months of his long life in the Society of Jesus. His good nature and cheerful disposition, his candor and simplicity, with his peculiar fraternal charity, endeared him to all the community. In the ordinary recreations his amiable characteristics often made him the centre of general attention, and he then became, not unfrequently, an object of innocent jest and pleasantry; but with his natural vivacity and ready wit, he answered all with happy repartee, always free, however, from any sting. He would never tolerate any assertion inconsistent with exact truth, or any proposition implying the slightest error in principle; and as his zeal for what was perfectly right and correct was easily aroused, he was kept busy refuting faulty sayings uttered in order to draw him into an argument, in which he was always very earnest and emphatic. He was not an expert in the technical forms of logic, for he was educated according to the pioneer method of higher studies, agreeably to which scholastics taught five or six hours per day, jointly with preparing lessons in philosophy and theology; yet with keen intelligence, he quickly detected and triumphantly exposed every fallacy in the reasoning of his opponents. Thus much as to his natural character.

Father Kernion, in several respects, was a remarkable man, though he was little known to the secular world, as he led a highly spiritual life and assiduously shunned public notoriety. He was exceedingly pious, was a very strict observer of the rules, with a conscience tender unto extreme scrupulosity. He was especially a model of charity and of faultless obedience; his unfeigned charity was universal, both in regard to persons, and the actual works of that greatest virtue, and his obedience, even as to the least points, would permit no exception. He was preeminently a spiritual man; all who knew him familiarly could see, and indeed all could testify that Father Kernion truly attained to a high degree of perfection in all the virtues proper to the religious state of life. His deportment on all occasions and under all different circumstances was uniformly edifying and distinguished for "a sweet charity" that rendered all around him happy.

During most of the ten years immediately subsequent to the completion of his novitiate, Father Kernion filled the office

of first prefect at the St. Louis University, in the duties of which he showed much tact, and he was very efficient in maintaining discipline and order among the students. When some special trouble arose among the students of another college, and an officer of prudence and experience was asked for that emergency, he was deputed to settle the difficulty, and the result showed that the confidence of superiors in him was not misplaced.

In his intercourse with the students, Father Kernion's controling aim was to imbue their minds with solid piety founded on the maxims of the gospel. Many thus tutored by him remained fervent and devout to the end of their lives, and they all retained for him a reverent affection. In some souls piety may be narrow and one-sided, or without the breadth of our Lord's truth and charity. Father Kernion was a truly holy religious according to an exalted ideal of sanctity; he was always ready to serve others, and he performed every action of duty or kindness, even the smallest, seemingly with the greatest perfection in his power. While he did not possess the qualities of vain display which rendered him conspicuous in the eyes of haughty worldlings, yet he was known by his wiser brethren to possess the superior qualities that made him truly eminent in holiness of life.

In conversation he often condemned the world with its false standard of judging the "better things," always taking the side of what was highest and best, and by that norma he directed the entire conduct of his life, even unto its last struggles. He was afflicted during the last years of his life with an insidious, stubborn and ultimately fatal ailment, Kidney Disease; and from August 30, 1900 to December 30, the day of his death, he endured excruciating and nearly unremitting pains, with heroic patience and constancy, was always even cheerful and good humored. When not confined to his bed, he kept himself employed much of his time, either at his fancy "cabinet work," for which suitable material and a chest of tools were kindly furnished him, or at clerical work in aid of the procurator or the prefect of classes. He did this not only to make himself useful to to others, but, as he said, to divert his mind from the persistent pains of his body.

Father Kernion's happy and peaceful death occurred at three and a half o'clock A. M. on December 30, 1900, and his funeral took place on the following day, the eve of New Year's Day, or on the last day of the 19th century. His departure from among us was deeply felt by the community. All could behold, with sorrow, that there was left a vacant chair, to which a beloved companion, once its occupant, would never return, to be the life of the common recreations. But it was time for him to reach the end of his long, edifying, and highly meritorious life, and, as we may confidently hope, receive the reward of its many victories.—R. I. P.

Father John B. Mullaly,[1]

Father John B. Mullaly was born at Omagh, County Tyrone, Ireland, June 23, 1833. He was the nephew of Father Joseph B. O'Hagan, whose advice and example induced the young Mullaly to come to America and enter the Society. He came to this country at the age of seventeen and went at once to Frederick, beginning his novitiate there on November 6, 1850. After his novitiate he had one year Juniorate under Father George Fenwick and spent his first year in teaching at St. Joseph's College Philadelphia, which had been opened only two years before. Here he taught but one year and was then transferred to our college at Washington where he taught four years more spending a sixth year of teaching at Loyola College Baltimore and then a year as prefect at Georgetown. This brings us to 1860 when the scholasticate was opened at Boston and here Father Mullaly was sent for his Philosophy. Here too he began his Theology finishing the course at Georgetown, whither the scholasticate was transferred, and where he was ordained in 1864. The following autumn he was made First Prefect of Georgetown College, a position he held for seven years when he was transferred to Loyola College as Minister for four years. The five following years he was Minister and Procurator at Georgetown and procurator for two years more. These were difficult times for Georgetown as the new building was being put up and the strain on the finances of the college was great. In the Fall of 1882 Father Mullaly came to Woodstock as Minister and Procurator; he remained in that office for four years. This was at a time when the numbers of the Collegium Maximum reached its heighest point and the labors of the Minister were great. Another year as Minister and Procurator at Georgetown and three years as Superior of Conewago bring us to 1891 when the Father was sent to Holy Cross College where he spent the last nine years of his life in the charge of Procurator. In 1899 feeling his health failing he asked to be sent to Frederick that he might the better prepare for death. "My time has come," he told one of Ours who knew him well, "I shall not live long." His request was granted and he was assigned to Frederick, but he was so much needed at Worcester that he was asked to stay a year longer and to this he readily consented. The fol-

[1] We are indebted for the greater part of this notice to Father Doonan's sketch of Father Mullaly in "The Holy Cross Purple" for February, 1901.

lowing Fall he was sent to Frederick, where in November 1900 he celebrated his golden jubilee, and here also, three months later, on February 13, 1901 he went to his reward.

Though this frame-work of Father Mullaly's life shows that he filled always important and responsible charges, it will disclose to those who did not know the man and who had no opportunity of observing his career, little idea either of his character or his labors. He was a devoted worker. By taste and qualifications he was what one would call "a man of affairs," and his successful conduct of the business interests of Georgetown University, Holy Cross College and the House of Studies at Woodstock stamped him as a man eminently fitted for the offices which, for nearly all the years of his priestly life, engrossed his time.

Of a diffident and retiring nature, he had no attraction to the ministry of preaching: but he possessed rare gifts as a confessor and spiritual director. Fortunate, indeed, were the sick who enjoyed his ministrations. To the intelligent zeal and self-sacrificing devotion of an apostolic priest, he added the tenderness of almost a woman's sympathy.

In no position, perhaps, did he display to greater advantage his admirable qualities as man and priest than when filling the office of First Prefect at Georgetown. He was a kind father, true friend and wise counsellor to the boys under him, and no student not wholly irredeemable could withstand the appeal which came from a warm heart actuated by disinterested zeal for his welfare.

To his religious brethren Father Mullaly leaves the memory of a holy life, which they can cherish as precious in the sight of God and which they can recur to as a safe pattern for imitation. His was eminently a life ordered by the religious rule which he chose in early youth, and his observance of that rule even to the last was characterized by the scrupulous fidelity and exactness of a novice. No one acquainted with the deceased could fail to recognize the spirit of genuine piety and simple devotion actuating his every action. He had a great devotion to our Lady and he never went on a visit or for a drive without, as he was starting out, imploring her protection by reciting her Litanies. Were he accompanied by any of Ours he would invite them to join with him and at once would begin with the Kyrie Eleison. One of Ours watched him one day as he was driving Father Provincial to the railroad station to see if

the presence of so high a superior would prevent him from his practice. They had hardly started before he began as usual the Kyrie Eleison. It was a custom he had learned at the novitiate and he kept it faithfully to the end of his life. Indeed his example in this had a greater effect than the good Father ever knew, for it lived after him. At the time of his death this practice was told to our young scholastics at Woodstock and they determined to imitate it in honor of our Lady. And from that time the "Woodstock Walking Club" adopted the practice of saying the Litanies of our Blessed Lady on all their walks.

Were we asked to name the dominant characteristic of Father Mullaly, we should designate loyalty. He was loyal to God, loyal to the Society of Jesus and loyal to his friends, and in all these several relations his loyalty stood any and every test put upon it. A holy and apostolic priest, a fervent and exact religious, a true and constant friend, he met conscientiously every demand made upon him. Never had man warmer friends, never did man better deserve them. It was almost impossible for Father Mullaly to detect a flaw in the character of his friends, and nothing could induce him to comment disparagingly upon the conduct of those he loved. Indeed, charity of thought and word was the outgrowth of the gentle, kindly nature with which God endowed him.

If community of interests with the youth preserves youth under the accumulation of years, then may we question if Father Mullaly ever grew old. The personal pride which he took in the intellectual and athletic triumphs of our boys of Holy Cross in the last decade was not less intense than the interest with which he followed similar achievements of the Georgetown boys, "just after the War," when the varying successes of "the Stonewalls" and "the Quicksteps" divided the honor of our national game. In many a home, distant from Holy Cross and Georgetown, where the old boys have established themselves, the announcement of Father Mullaly's death will be received with genuine sorrow, and in the restricted circle of those whom he had as friends his death will be felt as a household sorrow and a personal loss.

"*Vir prudens et justus*" is the eulogy that Holy Church pronounces on her saintly dead. It is without exaggeration or infringement of truth that the same commendation can be bestowed upon the deceased. *Just* he was in all the relations of life, to God and his fellow man. *Prudent*, likewise, to a degree exceedingly rare even among

men of circumspection and self-control. A tribute well worth winning was paid him, on the announcement of his death, by a friend who knew him first in her girlhood days and retained his regard to the last. "He was," said this friend, "the most prudent priest I ever knew."

With this commendation of Holy Church upon his life, we ask in his behalf the last duties of affection from the friends who loved him. It is the request he would make of us, one and all: "Pray for my soul." Generous himself in life to those who died in the Lord, God will not permit him to tarry in purgatorial waiting, for want of holy suffrages so prized by those who pass from life.

"May he rest in peace and let perpetual light shine upon him!"

Father Nicholas Greisch.

On the 23d of March 1901 the community at St. Mary's Church, Toledo, Ohio, lost one of its cherished members in the person of Father Nicholas Greisch. The deceased was born February 9, 1831 at Esch an der Sauer, in Luxemburg. He began his studies at Metz, was clothed with the dignity of the priesthood Aug. 30, 1855, and, three years later on, the first of October 1858, following the call of grace was enrolled among the sons of the Society. From this day the zeal for souls, which was burning within him, sought a wider scope; and, after the model of his Savior, enkindled all with whom he came in contact. He made his novitiate at Friedrichburg near Münster in Westphalia. After the completion of his novitiate he successfully persued the remainder of his studies in the Society; and thereupon joined a band of celebrated missionaries, with whom he gave numerous missions in various parts of Germany, until in the year 1869 he was summoned to the United States.

Shortly after his arrival in this country he was appointed (in 1869) assistant and subsequently pastor of St. Mary's Church. The parish, organized in 1854 by Father Evrard, "a ceaseless worker who knew not self," was, by an agreement between the saintly Bishop Rappe and Father Spiecher entrusted to the care of the German Jesuits. Owing, to the untiring zeal, which shirked no toil, and the generous self-devotion, which remains inseparably linked to the name of Fr. Greisch, the parish of St. Mary's developed into one of the most flourishing and Catholic-spirited parishes of Toledo. It was he who built the spacious school connected with the parish.

In 1876–1879 we find the Father as assistant at Mankato,

Minn., and during the years 1879–1894 in succession pastor at Green Bay Wis., Burlington, Iowa, where he built St. John's Church, Prairie du Chien, Wisconsin, and at Holy Trinity Church, Boston. From the year 1894 to 1897 he was engaged in conducting missions in various parts of the country. For this apostolic work he was eminently qualified not only by the proficiency which he frequently displayed in the German, English, and French languages, but also by the pressing logic and force of persuasion, which formed a characteristic feature of all his addresses. How frequently did it happen that one of the first questions put to Fathers when passing through places where Fr. Greisch had given missions many years before, was: "And where is Fr. Greisch? How is he doing?" His great and disinterested charity never failed to attract the hearts of all that knew him.

Finally, in 1897 Fr. Greisch was sent back to Toledo and was appointed chaplain in St. Vincent's Hospital and Orphanage. During this period of time it was that his interior life, his spirit of prayer, his prompt and childlike obedience shone forth in an especial manner and that his modesty and genuine humility became more and more conspicuous. Apart from the notice of men and entirely devoted to God in prayer, he continued his apostolic work among the poor and innocent orphan children, whom he would gather round him at every visit and whom he cherised with a tender and fatherly love. The orphans responded to this love by a fond esteem and an unbounded affection, which they as well as the Sisters always preserved and which they frequently expressed. Speaking of his charity the following accident deserves mention; it occured shortly before the close of his missionary life. When leaving the car of one of the trains at the Toledo station, the stool placed at the exit of the car by the waiter, slipped from beneath the foot of Fr. Greisch. He fell and was seriously injured so that he had to be brought home in an ambulance. He was confined to his bed for some time and attended to by the railroad physician. Since the officials found the waiter to be in fault, they asked the Father whether he desired any indemnity for the injuries sustained; but he kindly declined the offer, lest the negro might lose his position.

With great resignation and confidence in the Almighty the good Father looked forward to the end, which his declining age and fading strength told him was fast drawing near. He had been ailing for several weeks prior to his death. On March 3d he received Extreme Unction at his own request and during the administration of the sacrament answered the prayers of the priest with great interior devotion. He earnestly begged the assembled community to remember him in their prayers that he might reach heaven in safety. He again rallied, and, prompted by his indefatigable zeal, wrung permission from Reverend Father Rector to resume his accus-

tomed work. Shortly after this, however, he was stricken with a serious relapse and was confined to his room where patiently and devoutly, like a brave warrior, he awaited his end. This came on March 23d, when fortified with the last rites of our Holy Religion and surrounded by his beloved brethren, he peacefully breathed his last and passed to a happier life to receive the reward of his many labors.—R. I. P.

LIST OF OUR DEAD IN NORTH AMERICA

From November 1901 to March, 1902.

	Age	Time	Place
		1901	
Fr. Bernard Maguire	52	Nov. 27	New Orleans, La.
Br. George Brown	45	Dec. 8	Montreal, Canada.
Fr. Patrick J. Ward	61	Dec. 17	Florissant, Mo.
Fr. L. Eugene Nicolet	38	Dec. 24	Spring Hill, Ala.
		1902	
Fr. Daniel Haugh	61	Jan. 6	Georgetown, D. C.
Mr. Michael F. O'Dea	26	Jan. 14	St. Mary's, Kan.
Fr. Peter Cassidy	57	Jan. 19	St. Ignatius' N. Y.
Br. James O'Sullivan	60	Feb. 15	Woodstock, Md.
Fr. Anthony M. Mandalari	59	Mar. 4	Georgetown, D. C.

Requiescant in Pace.

VARIA.

America.—*The first map bearing the name America.*—In the "Messenger" for December (p. 1155) brief mention was made of the discovery by Father Joseph Fischer, S. J., of Waldseemüller's maps. An article in Petermann's Witteilungen (vol. 47, 1901, p. 271–275) by Professor Fr. R. v. Wieser of Innsbruck gives further information on this interesting subject. We give a brief summary of the Professor's article:—

Two maps by Waldseemüller, Hylacomylus, for which I have been hunting for two decades and which were so completely lost that some distinguished geographers denied that they had ever existed, have at last been discovered by a former student of mine, Professor P. Joseph Fischer, S. J., of Feldkirch. Engaged in scientific investigations on the discoveries made by the Northmen in Greenland and the North Eastern coast of the American Continent, he was searching the rich library of Prince Waldburg in the castle of Wolfegg, when he had the good fortune to discover the two missing maps. The first is the map of the world of 1507. *Universalis Cosmographia sec. Ptolomœi traditionem et Americi Vespucii aliorumque lustrationes.* In this map for the first time is found the name *America.* The second is the *Carta Marina* of 1516. On this map of 1516 the name *America* does not appear. But it was too late! The map of 1507 printed in one thousand copies had carried the name far and wide.

After being long lost these maps so important in the history of geography are to be communicated to the world in fac-simile reproduction. Prince Waldburg-Wolfegg has readily granted permission for their publication. The fortunate discoverer and myself will publish them without delay.

Australia.—Up to the last year there were two distinct missions in Australia, one belonging to Ireland and the other to Austria. These missions have now been united, Austria giving 13 Fathers and 15 coadjutors to the Province of Ireland, which has now charge of all Australia.

Austria has this year a decrementum of 15. It should be remembered that this does not come from a decrease in novices or of deaths, but from giving 28 of its subjects, who were in Australia, to the Irish Province, making its augumentum 32. Were it not for this there would be an augumentum of 13 in the Austrian Province and but 4 in the Irish Province.

Innsbruck.—Father Joseph Kern has succeeded Father Straub as Professor of Long Course in the University. Father Straub was forced to retire on account of continued ill health. On July 13, Father Hurter concluded his public three years' course in Dogma for the last time. This year is his last as

Ordinary Professor in the University, as he will soon have completed his 70th year and according to the state laws he must then retire. Father Hurter has taught Dogma for 43 years. He entered the Society as a priest in 1857 in his 26th year and after a year in the novitiate, began to teach in October 1858. He has been at Innsbruck ever since. Among the new students under our care in the convictus, there are seven from the United States and one from Ireland. It is customary here for some of our seminarians to go to Rome each year for a visit to the Holy Father. Last year there were but two and when His Holiness saw them, he exclaimed: "Duo tantum? Ubi sunt ceteri?" At the private audience he welcomed them with the words "O Innsbruck, Innsbruck, venite ad me!" and after a number of questions he sent his paternal blessing in the following words: "Dicite omnibus in Innsbruck superioribus, professoribus, alumnis, eos mihi esse caros et nunc omnibus illis apostolicam benedictionem meam mittere." The new bishop Benzler of Metz, formerly the Benedictine Abbot of Maria-Laach, is one of our old students.

Belgium.—The thirteen colleges of the province in Belgium had, the last scholastic year, 6832 students, an increase of 27 over the preceeding year. The two colleges in the Indian Mission, at Calcutta and Darjeeling, numbered 1100 students and the Pontifical Seminary at Kandy, Island of Ceylon, 75. The Apostolic School at Tournhout has just commenced its thirtieth year and has issued a "Compte Rendu" with a description of its buildings and letters from its graduates now scattered all over the world. It can accommodate 72 Apostolics and there are always more applications than can be accommodated.

California.—The Dalmatians.—In San Francisco there are fully 6000 Dalmatians—all Catholics. Several years ago they had a priest to attend to their spiritual wants. But he died; and since that time they have been neglected. His Grace, the Most Reverend Archbishop, applied to the Dominicans for a priest, then to the Franciscans but without success; at last he begged our Fathers to get him a Jesuit missionary to work among those people until such time as he could organize a parish, build a church, and school, and secure the services of a secular priest for them. When this was done the Jesuit missionary would have plenty of work in San Frnacisco, San Jose, and other localities where Dalmatians have settled. Application was made to the Province of Venice for help, and an experienced worker was secured in the person of Father Bontempo, who arrived at San Francisco on January 6. The Students' Chapel of the college was placed at the disposal of the Dalmatians for the late Mass on Sundays and for confession on Saturday evenings. For the present these arrangements will be satisfactory as the Chapel can accommodate 800 people, and the Dalmatians are scattered all over San Francisco. The Father is already hard at work and is doing much good.

Canada.—*Fathers Du Ranquet and Joset.*—Father Specht writes from Wikwemikong.—Did you notice several striking similarities in the lives of our good Father Du Ranquet and of Father Joseph Joset, whose "sketch" is found in your last number?

1. Both were the last survivors of the "Old Indian Missionaries."
2. Both labored fifty-six years among the Indians.
3. Both died in 1900.
4. Both were dear to their spiritual children.
5. Both were laid to rest among those for whose spiritual and temporal welfare they had worked during so many years.

The Manitoba School Question. It is our policy here "to lie low," and according to the Holy Father's direction, explained by Mgr. Falconio, the Apostolic Delegate, we rely more on private interviews with government officials that on public agitation in the newspapers or otherwise. The Manitoba School law cannot be changed till public opinion changes; all we can hope is a mild interpretation of the law. This mild interpretation we have obtained for those settlements where the great majority are Catholics; but in the three principal towns of Manitoba; viz., Winnipeg, Brandon, and Portage La Prairie, where the Catholics are a small minority, nothing, absolutely nothing, has yet been done to relieve Catholics from the intolerable burden of double taxes.

Colombia.—We are indebted to Father L. Muñoz, Superior of St. Ignatius College, Medellín, Colombia, for the following details about our houses in that country. The mission of Colombia belongs to the province of Castile and has at present four colleges and one residence, which are situated as follows:—

1. The College of St. Bartholomew is at Bogotá, the capital of the Republic. It occupies a large building which was built for the Society in 1604 by the Archbishop of Bogotá, Don Bartholomew Lobo Guerrero, in whose honor it was named. When under Charles III. the Society was expelled from the Spanish dominions, this college along with its church—one of the finest in Colombia—passed into the possession of the ecclesiastical authorities. When the country shook off the Spanish allegiance and became independent the civil authorities took possession of the college and locked up the church. In the middle of the nineteenth century the Society returned to Colombia and a part of the college was given over to it. Expelled shortly after this we returned again in 1858, and after a third expulsion we came back in 1885 and have since occupied the college building, which however, belongs to the civil government. We had last year about 540 students one half of whom, more or less, were boarders. Our community counts 39; several of the Fathers are engaged in the work of the ministry in and about the city.

2. The Novitiate and house of Studies is a fine large building in the country near Bogotá. It was purchased by the Society and rebuilt, the

greater part being an entirely new structure. The whole property is held by some living in the United States to prevent its being confiscated in case of our expulsion. The climate is excellent, especially for those who have lung troubles. A number of our young men thus afflicted have come here from Europe and in a few months have been completely cured. It may be well for the Superiors of Ours in the United States to know this, that they may send their subjects afflicted with weak lungs either here or to Bogotá.

3. The College of St. Peter Claver is at Bucaramanga, the capital of the province or state of Santander. This college was founded only five years ago. As it is situated in the centre of the country devastated by the civil war, it has had to suspend its classes the past scholastic year. These classes were held, until they were suspended, in temporary buildings till the new college should be finished.

4. St. Ignatius College at Medellín was opened in 1883 in an old building erected in the beginning of the last century by a Franciscan for a college and convent of his order. He was not able, however, to establish his community on account of the disturbances occasioned by the war of independance. It passed into the hands of the Government and was loaned to the Society for a college. At present it has 350 students and Ours number 37, several of the Fathers being employed in the ministry.

5. The Residence of St. Peter Claver at Carthagena was opened for our Fathers who had to leave Panama in 1896. It occupies the old building in which St. Peter Claver lived and died, and the Fathers have charge of the church of the Old Society which had been entrusted to them by the Bishop. It is now dedicated to the Apostle of the negroes.

We are now constantly in receipt of petitions and advantageous offers to open new colleges and residences, but superiors are compelled to refuse these applications through want of subjects, since the Mission numbers only 150 members, including Scholastics and Brothers.

A Martyr of Apostolic Zeal on the battlefield.—On the 10th of last December Father Luis España was instantly killed on the battlefield of Alto de la Cruz by being shot in the breast while he was hearing the confession of a dying soldier. Father España was well known in Colombia and Mexico as an eloquent missionary and still more widely as a poet and writer. He wrote much for the "Messenger of the Sacred Heart of Central America" and for "The Revista Catolica" published at Las Vegas by our Fathers of the New Mexico Mission. The Vice-president of Colombia ordered official honors to be paid at the funeral of the Father and the General in command paid a visit in person to the Superior of the Mission to offer his condolence.

Fordham.—*Golden Jubilee.*—Upon Sunday, Nov. 17, was celebrated the Golden Jubilee of Brother Anthony Dooher who entered the Society at Fordham fifty years ago. The greater part of his religious life was likewise spent at Fordham where for thirty years he supplied successive generations of stu-

dents with the "staff of life." Transferred at the end of that period, from the bakery to the sacristy, his edifying example and devout demeanor have been in recent years no less potent in nourishing their spiritual existence. During the day of celebration, the good brother received letters of congratulation from Father Provincial and former members of the community. The dinner was enlivened with music, speeches, and poems. One of the latter entitled, "A Jubilee Psalm" was a clever setting to verse of various passages from the Psalms, and written very appropriately "for the Golden Jubilee of one who knows the entire Book of Psalms by heart, who reads them still and ponders them, and who, like the Royal Psalmist is a man after God's own heart."

St. Stanislaus' Day.—The wonted piety of our smaller boys and edifying devotion to their patron saint found appropriate expression upon the Feast of St. Stanislaus. A special Mass, at which all the residents of St. John's Hall were present to receive Holy Communion, was said in the Sodality Chapel which had been tastefully decorated for the occasion. Near the altar was hung a beautiful banner of Our Lady, and a relic of St. Stanislaus, surrounded with lights was exposed for veneration. At 5 P. M. an academy was held in the study-hall, which energetic and willing little workers had transformed into a beautiful oratory. A number of essays and poems written for the occasion and emphasizing the characteristic virtues of the saint, were read with boyish earnestness and unction, hymns were sung and the exercises concluded with a stirring exhortation by Father Rector to imitate the purity and constancy of the young St. Stanislaus.

Lectures.—The usual winter series of public lectures began in November. Two courses are being given, one upon military subjects by Maj. Charles Thurston Greene, U. S. A., and one upon the Shakespearian dramas by Dr. T. Gaffney Taaffe, '90, professor of literature at the college of the City of New York. Single lectures also upon various topics of interest are being delivered by prominent alumni and professional men. Among these, the most interesting, perhaps, was that delivered by Mr. T. B. Connery—an alumnus of the class of '53, and former Chargé d' affaires of the U. S. legation to Mexico—upon the attempt made by the Archduke Maximilian to establish a Latin Empire upon the ruins of the republican government in Mexico.

Apart from the interest in the lecture itself, additional pleasure, as well as surprise, was sprung upon the audience by the introductory remarks of Gen. Thos. L. James, formerly a member of President Garfield's cabinet, who seized this opportunity to testify his esteem for our college and his firm belief in the necessity of combining religious with secular education. His words have an added weight as coming from a Protestant and prominent public man of the metropolis of America.

Alumni.—Honors have been falling thick and fast upon our alumni during the past few months. A few may be mentioned as a testimony of what the

outside world thinks of our system of education. Judge Morgan J. O'Brien, of the class of '72, was recently re-elected to the bench of the Supreme Court. He enjoyed the unique, almost unprecedented honor of being the candidate of all parties, who, though more fiercely divided than ever before in the history of local politics, were unanimous in recognizing the sterling wisdom and integrity of our distinguished alumnus. Again, the new federation of all the Catholic societies throughout the United States, which has aroused the attention of the whole secular press and the anxiety of bigoted politicians, by reason of its enormous membership of over a million, has elected as its first president Judge Thos. B. Minehan of Ohio, who was graduated at Fordham with the class of '72.

In local circles, amidst the general overthrow at the recent elections of the partisans of Tammany Hall, one of the few survivors in power was Mr. Louis E. Haffen, class of '75, who was with little opposition chosen once again to the Presidency of our own borough of Bronx. With him, Mr. Jos. Berry, '38, and Mr. Wm. O'Gorman, '84, were elected to minor offices.

The new Mayor has appointed Mr. T. B. Connery, '53 a member of the New York School Board, and Mr. Myles Tierney to the Hospital Commission. Dr. Jas. J. Walsh, '84, in addition to the numerous lectures upon literary subjects given in various cities throughout the East, has also been invited to give a course of five lectures before the Brooklyn Institute of Arts and Sciences, a club composed of the most cultured citizens of Brooklyn, and who bring to address them annually, the most distinguished lecturers not only of America but even of Europe.

Sale of Land.—A strip of land, 2150 ft. long and an average width of 50 ft., has been sold for a good sum to the Manhattan Railway Co. for an extension to Bedford Park of its Third Ave. elevated structure.

The strip lies along the western border of our property, adjoining to and parallel with the tracks of the New York Central Railroad.

Although the presence of an elevated railway is not usually considered desirable, still our grounds are so spacious, and the steam railroad at its westerly border affects us so little, that it is not thought that the new elevated structure with its new electric equipment will give much additional annoyance.

France.—How our Fathers live in Paris.—Father Joseph Brucker, one of the writers on the "Etudes," writes as follows: The address of the "Etudes" is now 82 rue Bonaparte, Paris, and my present habitat, 4 square du Croisie, opening on the Boulevard Montparnasse. Father Chérot, the Brother cook and myself left our former house of the "Etudes," rue Monsieur, on the 8th of September, returning there only for our meals up to October 1st. The apartment we now occupy is small and our books, especially my companion's, leave us hardly room enough for a desk and a bed; the situation is pleasant, with plenty of light and far above all the noise of Paris

for we are lodged in the fourth story. Our fellow editors of the "Etudes" live two-by-two at distances varying from ten to twenty minutes' walk from here. The Fathers of the other houses of Paris live in like manner and you may imagine how annoying this dispersion is. What is especially trying is the forced inactivity, more or less absolute, in the case of former professors. The writers, of course, suffer less, their occupation, at least up to the present. not having changed; their work, however, is greatly hampered on account of the library being also dispersed. How long will this state of affairs last? It is hard to tell and it is better not to expect too much for fear of delusion. The situation can be modified only by good elections, but the result of the elections is very doubtful. We can be somewhat sure of a majority in favor of liberty only in Paris; freemasonry is making every effort to remain in power. *Adjuvet nos Deus, et utinam* SE *adjuvent boni!*

Georgetown University.—Law School.—The fourth year course was inaugurated on October 15. It is considered an important advance in this department. On December 12, the first public Law Debate of the year was held in Gaston Hall. The Judges were Hon. Justice McKenna of the U. S. Supreme Court, Asst. Secretary of the Navy Hackett and Hon. W. L. Chambers of the Spanish Treaty Claims Commission.

Medical School. The school has been enlarged by the building of an addition, three stories in height. It will provide ample room for the laboratories in Bacteriology, Histology and Pathology. Dr. Heinrich Wilhelm Gottfried von Waldeyer, former rector of the University of Berlin, now President of the Royal Prussian Academy of Science and a very distinguished scientist, visited the Medical School and the College on Oct. 30. Dr. von Waldeyer had come to this country to receive from Yale the degree of Doctor of Laws. As a former student of our Fathers, he was entertained at luncheon by Rev. Fr. Rector. Among the guests were the chief professors of the Medical School, Surgeons General of the Army, Navy and Marine Service, together with Dr. Schute, of Colombian University, Dr. Reade, of the Army, and Dr. Lamb, of the Medical Museum.

The Observatory.—Observatory of Georgetown College, Feb. 5, 1902.

Rev. and dear Father, P. X.—Your readers will like to read the following translation of a letter addressed to Rev. Father W. F. Rigge, S. J. by an astronomer of Wilhelmshaven. As an introduction to it I may mention that Father Rigge, whilst he was associated with our staff, published an article in the "Astronomische Nachrichten" on a graphical method of predicting star occultations by the moon. As these predictions are of constant use and generally require tedious computations, they have formed the subject of frequent investigation, before and after Father Rigge's article had appeared.

An eleborate Mémoir by Bigourdan, of the Paris Observatory, on the same subject, gave Father Rigge the opportunity of publishing a second article in the same journal, and of comparing his own method with Bigourdan's by

working out the same example of occultations in the Pleiades. The Nautical Almanac Office of Washington is now preparing ecliptic charts, which will bring both methods of Father Rigge and Bigourdan, into practical use. Here is the letter from Wilhelmshaven.— Very sincerely in Christ,

J. G. HAGEN, S. J.

Wilhelmshaven, Germany, Nov. 24 1902.

Reverend and dear Father, and colleague:—Your graphic method of predicting occultations of Stars which you described in the "Astronomische Nachrichten," vol. 140, no. 3342, pleased me very much on account of simplicity and brevity. I have tried so to transform your method that it can easily be used for all places between 60° north and south latitude.

I beg leave to send you herewith a few diagrams and a brief description of this transformed method. I hope that through this extention of your method, the system of determining the longitude by means of the occultations of stars will come more into use by navigators and explorers. I wish to add that I have used this method also successfully for predicting solar eclipses.

Thanking you most sincerely for the inspiration received from your article, I remain most respectfully yours.

E. Stück.

Assistant in the Imperial Observatory at Wilhelmshaven.

The Dental School. The University has become more complete by the addition of a Dental Department, under the direction of Dr. Cogan. It began with every promise of a successful year.

The College. Gaston Hall was opened to the public on November 4 for a concert by the U. S. Marine Band. The decorations are greatly admired. On Thanksgiving Eve a concert was given by the combined Musical clubs of Georgetown and Lehigh University. The Lehigh boys had accompanied their foot-ball team, which played Georgetown the next day.

Father Holaind celebrated his Golden Jubilee on October 2. Father Brady gave the Annual Retreat to the boys. Father Buel represented Georgetown at the Yale bi-centennial. A very impressive reception of members into the Senior Sodality was held on December 8. Both the Sodality and the League of the Sacred Heart are flourishing.

Germany.—*Works published by the German Province.*—The last number of the "Mittheilungen" gives the number of books published by the members of the German Province in the nineteenth century. During the seventy years, extending from 1830 to 1900, 907 books were published; two-thirds of these, 607, appeared within the last twenty years. The maximum number issued in any one year was reached in 1900, when 42 books were brought out. Among these books are several great series, some of them really monumental. Thus there is the "Collectio Lacensis," i. e. "Acts of the Councils of the last two centuries," the continuation of the works of Labbe and Hardouin, seven large volumes; the "Philosophia Lacensis," eleven volumes; the "Cursus Sacræ Scripturæ," up to the present time

twenty-nine volumes, one of the greatest works published in the new Society; Father Pesch's "Prælectiones Dogmaticæ," nine volumes. The above list of books does not include the periodicals issued by the Fathers of the Province. These consist of the "Stimmen aus Maria Laach," which was begun in 1865 and now numbers some seventy volumes; the Supplements ("Ergänzungshefte") published since 1876 twenty volumes; the "Catholic Missions," begun in 1873 and now counting 28 volumes; the "Berlin Series of Popular Tracts" with over 150 numbers; the "Social Question" published since 1891.

Herder's Kirchenlexicon (Theological Cyclopædia) in twelve large volumes is at last completed. It is mentioned here in order to record the fact that seventy-six members of our Society contributed articles to this great work. Most of the Jesuit contributors are represented by a considerable number of articles. Father Pfülf has more than ninety articles to his credit, Father Bauer forty-seven, Fathers Hurter, Kneller, Zimmermann more than thirty each. This indispensable work of reference forms part of the Theologians' library of Woodstock College. It is a present from the late Father Weninger, who paid the subscription in advance more than twenty years ago in recognition for translations made for him at that time by the Woodstock scholastics.

Father Wasmann and Darwinism.—There appeared in "Nature" under date of Dec. 12, 1901 the following notice commendatory of the investigation of our Jesuit Father E. Wasmann. This notice will be the more appreciated if our readers but call to mind the high standing of this journal amongst scientific serials, being in great measure the official organ of the Royal Society.

"The observation of Herr Wasmann on the relations subsisting between staphilinid beetles dwelling parasitically (or commensally) in the nests of ants and termites are already classic. The subject is elaborated in a paper (the first of the series which appears in the Biol. Centralblatt for November) in which the author suggests that in some of these parasites we have instances of the actual evolution of species going on before our eyes.

"Our contemporary Die Umschau, of December 7, contains an interesting summary, by Dr. F. Knauer, of recent investigations—especially those of E. Wasmann—connected with the life-history of ants and termites, particular attention being directed to those insects living in commensalism in their nests, and the plants they cultivate. Attention is first directed to the so-called "crippled" or "pseudogynous" ants of certain species, which have the head and abdomen of a worker and the body of a female. Following this, the author refers to the curious circumstances that not only do the beetles living in commensalism with ants show an extraordinary enlargement of the abdomen, but that the same feature characterizes the recently-discovered flies of the genus Termitoxenia. The paper concludes with a notice of the funguses and other plants cultivated by ants."

From this citation it may occur to many of our readers that the claims of our reverend scientist are rather bold. However, lest they may think that his views have not been correctly represented, we subjoin the following confirmation of them from Father Wasmann himself:—

"The reference to the passage in question is correct; however, it is not the first article of a series as stated but the 118th. No one who has read the work will say that in it I have made any concessions to Darwinism. I have admitted the theory of descent as a scientific hypothesis only in so far as it can be demonstrated by the methods of natural science. The Darwinism principle of natural selection I have even refuted in the fourth part of the work."

Father Ehrle. "The Germania" of November 12, 1901, announces the election of new members of the Academy of Sciences of the University of Göttingen. Among those elected to the Philologico-historical section is Father Franz Ehrle, Prefect of the Vatican library. The king of Prussia has ratified the election. Some years ago the same honor was awarded Father Baumgartner by the Belgian Academy and to Father Wassmann by the Imperial Academy of St Petersburg.

***Holland,** Our Colleges.*—Our college at Amsterdam finished last June the sixth year since its foundation and presented for the first time its candidates for the government examination admitting to the University. Our college at Nimwegen also for the first time sent candidates for the same examination. Up to the present time these examinations have taken place before a special board and a place was reserved in this board for one of Our Fathers. This year the examinations were conducted in an enterely different way. During the year a supplementary article was voted by the Chambers of Deputies, which authorized the Minister of Instruction to grant to the colleges the *jus promovendi*, i. e., the right to examine its own puplls, a privilege reserved np till then to the public High Schools or gymnasia. This authorization was delayed and came only at the last moment. Of the tweuty-two students which were presented by our three colleges, Katwijk, Amsterdam and Nimwegen (the archiepiscopal seminary of Culembourg did not prepare its subjects for this examination) of the twenty-two candidates offered by our colleges twenty obtained the certificate admitting them to the University. It must not be supposed, however, that this privilege has cost us nothing, for to obtain this "*jus promovendi*" the colleges have had to give up a part of their liberty and admit a Government inspector to visit the classes. Besides three professors of the University, with ample powers, are present at the trials which the students have to undergo. In justice, though, it must be said that we have had no fault thus far to find with these Protestant professors. Another difficulty is that after five years those of Ours who examine will have to be graduates of the University, either doctors or candidates. Now the doctorate requires six or seven years of study, the candidates, three

years, and both require that the course be followed at the University. Superiors have already begun to prepare for this. Several of Ours have taken the degree of doctor and others are now pursuing the University courses, so that in a few years we shall be able to fulfill all that may be required of us.

Another difficulty comes from the fact that along with the schools in which the classics and mathematics are taught, there has sprung into existence and multiplied the last thirty years schools which correspond to the German "Realschulen," in which the modern languages are taught and a number of other branches more or less useful for the different careers which the students may choose after going through these courses of five years. The University even admits to its courses those of these students who may wish to study medicine or the natural sciences. These schools, thanks to the opportunities they offer and to the protection of the Government, attract a greater number of pupils to-day than the gymnasia. The Catholics have only one school of this kind, on account of the expense attached to founding such schools and because the Government gives no help, besides it is necessary to have professors who have received their diploma from the University. Notwithstanding these difficulties our superiors have taken hold of the matter. In September 1900 our college at Nimwegen opened its "Realschule" and students flocked to it from all sides. Our colleges will follow this example just as soon as we shall have enough of professors with diplomas from the University. During the last year six of Ours obtained their diplomas; others are preparing for university or professional studies. (From Father L. Van Miert.)

An Invention. Father Rüff, professor of chemistry at Valkenberg, describes an invention made of an apparatus for the production of water-gas by Father Kramers of the Province of Holland. The invention, which is of great commercial value, is already being exploited on a large scale in Germany, Belgium and Holland. Father Kramers as a scholastic studied natural sciences at the University of Leyden where he obtained the Doctor's degree. Five years ago he spent some months at the Georgetown Observatory.

Ireland.—*Mungret College.*—In the University examinations Mungret still holds a leading place among the colleges of Ireland. Mr. John Bithrey, and Mr. F. Davis, both scholastics of the Society and ex-Mungret boys, scored brilliant successes last year. Mr. Bithrey took his M. A. degree in ancient classics and for the fifth successive time held his place as First in all Ireland, in open competition against Protestants of the endowed colleges as well as against Catholics. Mr. Davis took a scholarship in classics, winning first place and leading two students who had established exceptionally brilliant records in the Intermediate examinations. (*Mungret Annual.*)

The Australian Mission belonging to the Austrian Province has been given over to Ireland. Thus 13 Fathers and 15 Coadjutors, formerly belonging to Austria, are now ascribed to Ireland. This makes the Augmentum of the

Irish Province 32, an unusually large number. Without this addition from Austria the Augmentum would be 4.

Jubilarians, Our for the year 1902 are:—

Diamond Jubilarian (60 years in the Society)

Brother Aloysius Roth, 3 Oct., 1842.

Golden Jubilarians (50 years in the Society)

Brother Michael Hogan, 28 Mar. 1852

Brother Daniel Fortescue, 25 Aug. "

Father Edward D. Boone, 8 Sep. "

Mangalore.—*St. Aloysius College* was opened in 1880, shortly after the Mangalore Mission had been entrusted to the Fathers of the Society of Jesus. At the beginning it consisted of three classes only, viz., the two fourth classes and the fifth. In 1881 the Matriculation class was added; in 1882 it was affiliated to the University of Madras as a second-grade college, and in 1887 as a first-grade college. The present building on Edyah Hill, the acropolis of Mangalore, was opened in the beginning of 1885. The site for it was the munificent gift of the late Mr. Lawrence Lobo Prabhu, and the expenses incurred for the building were defrayed by collections made both in Europe and Mangalore, to which Government added a grant of Rs. 15,000. A new separate building for the accommodation of the College classes was opened at the beginning of the present year. The second languages taught are Latin, Kanarese, and Sanskrit. In the B. A. course History is the Optional Branch. We closed the year 1901 with 446 students, classed according to their different denominations as follows: 370 Native Christians, 9 Eurasians, 44 Brahmans, 21 Non-Brahman Caste-Hindus, 1 Mahomedan, and 1 Parsee.

In the public examinations the college fared better than the preceding year. In both the language and science division the percentage of those succeeding was unusually high, and in the Second Language Division the college gained the third place among the fifteen first-grade colleges of the University. Father John Moore of the California Mission and an old correspondent of THE LETTERS is Rector.

Missouri Province.—*St. Louis University. Scholasticate.*—The Fall disputations of the theologians took place on Nov. 26, and those of the philosophers on Nov. 27, 1901. The following were the subjects and the participants: In theology, "De Sacramentis in Genere," Fr. P. Mahony, defender, Fr. E. Bergin and Fr. A. Couffrant, objectors; "De Actibus Salutaribus Horumque Principiis," Fr. J. Vilallonga, defender, Fr. T. Smith and Fr. J. B. Goesse, objectors; lecture on "The Protestants and the Deuterocanonical Books of the Old Testament," by Fr. R. Slevin, historical lecture on "Our First Bishopric," by Mr. J. Lydon. In philosophy.—"De Moralitate," Mr. J. Farrell, defender, Mr. F. Kemper and Mr. H. Noonan, objectors; "Ex Psychologia," Mr. J. Grollig, defender, Mr. H. Tavernier and Mr. F. Meyer, objectors; "Ex Cosmologia," Mr. J. McKervey, defender, Mr. P. Troy, and

Mr. J. Kelly, objectors; experimental lecture in physics, on "Periodic Motion," by Mr. T. J. Smith assisted by Mr. H. Tenk. On Feb. 24 and 25, 1902, the Winter Disputations occurred. In Theology, "De Augustissimo Eucharistiæ Sacramento," Mr. E. Monteillard, defender, Mr. G. Leahey and Mr. J. Durgan, objectors; "De Gratia Actuali," Mr. W. Whelan, defender, Mr. J. Bruckert and Mr. J. Cunningham, objectors; lecture on "The Douay and King James' Versions," by Mr. J. Sifferlen; lecture on "The Canon Law of the American Church." In Philosophy.—"Ex Psychologia," Mr H. Noonan, defender, Mr. W. Padberg and Mr. H. Brockmann, objectors: "Ex Cosmologia," Mr. J. Doyle, defender, Mr. J. Wallace and Mr. H. Tenk, objectors; "Ex Logica," Mr. G. Bryan, defender, Mr. P. Phillips and Mr. M. Cain, objectors; experimental lecture in chemistry, on "Valence," by Mr. E. Calhoun, assisted by Mr. R. Ryan.

British Honduras.—Extracts from a letter of Father Jos. Rigge to Rev. Father Provincial, dated Corozal, Feb. 12, 1902. "It is only very lately that my missions seem to give good results, and I attribute this to two reasons; namely, 1st going to them in their bushhouses and not waiting till they call on the priest, and 2dly talking and explaining the catechism in their own language. Wherever I have been, Spanish is of comparatively little use. To give a few late visits. On the 10th of January I rode out to San Pedro, a rancho of a little over 80 souls, 12 miles away, to prepare the way for the Bishop's coming next day. Though I had been there scarcely a month before and had 34 Communions, mostly of young men, we had the pleasure of seeing 78 approach Holy Communion, 55 Confirmations, 3 marriages blessed of persons living in concubinage. There was not a soul left, capable of sin. But they wanted to hear things in Maya, and had to be instructed then and there in the confessional. A harsh word will spoil things. On the 1st of the current month I rode out to San Victor, 20 miles in the bush near the Hondo. It had never seen a priest, in all its history, and is not on the Corozal list, Mission like all the others in this sketch. All is very primitive here, only one person understood a little Spanish. After a two days' stay and continuous instruction, 39 came to Holy Communion (men who had been away 15 or 25 years, or had never approached), 4 marriages arranged, one wild Indian instructed and baptised. Not a bad showing for a settlement of 13 families (55 souls). Only 3 families are left now in concubinage, and these are difficult to settle. On arriving at a place, I make it a point to go from house to house, explaining my program, finding out their standing. All come to the evening Rosary, singing and sermon. One must sit and wait (like a hunter for a shot) patiently and long till the timid men come up for confession. On the way home I struck the wrong trail and got lost for one-half hour, had to go back and let the horse pick the lost path. On Feb. 5, I ventured out to San José, a rancho of about 80 souls and only six miles away. Here the notorious priest, Baltes, had been located; but the Chapel and all burned, save a splendid bell. The present incumbents, Jesus Rimsol and his estimable

wife, were very kind and offered me a part of their bush house, most of their numerous family retiring to the kitchen for two days. Here also the Lord caused the seed to fructify; 40 Communions and 2 marriages (two brothers to mother and daughter), one extreme Unction. The Madrids came from their rancho for every service. A few days later Pembroke Hall was visited. The poor Indians are very indigent and suffer severely from the damp, cold nights producing fevers and catarrh. The days and verdure remind one of May. My quarters were in keeping with the surroundings, 27 Communions, 3 marriages (one of an old couple of 60 years), two wild Indians christened, and the men aroused to build a bush church for the next visit; population about 60 souls. I find the people everywhere friendly, though shy, imbued with the Catholic faith; the *padre* is held in veneration.

Chicago.—Father Sherman has started a Catholic Truth Society. Five little pamphlets have been issued which sell for from one to five cents according to their size. The first is "The Catholic Church and the Marriage Tie," by Cardiual Gibbons; the second, "Socialism" by Fr. Joseph Rickaby; the third "The Delusion of Christian Science" by Fr. T. J. Campbell; the fourth "An Old Sweet Story—The Gospel of St. John;" the fifth "The Friars in the Philippines" by Bishop McQuaid, Gen. J. F. Smith, and The Truth Society.

New Mexico Mission.—*The Golden Jubilee of Father Pantanella* was celebrated last November at the Sacred Heart College, Denver, which he has done so much to build up. Entering the Society on November 1st, 1851 the time of his Jubilee was at the beginning of the month, but on account of his recent sickness it had to be postponed to the middle of the month. Father Salvator Personè celebrated the Solemn High Mass, at which, and at the banquet which followed, nearly all the secular clergy of the neighborhood showed their appreciation of the good Father by their presence. What was more remarkable, however, was the celebration given to Father Pantanella by the Alumni Association of the college on Monday evening December 16th at Brown Palace Hotel, Denver. Many of the Alumni had been pupils of the Father and all knew him. An elegant program, with a portrait of Father Pantanella, the bill of fare and the toasts, contained the following letter from the Alumni:—

Dear Father Pantanella:

We your old pupils and most loving children beg to salute you on this memorable day. We congratulate you on having completed, with its joyful and sorrowful and glorious mysteries, the Golden Rosary of Fifty Years in the great Society of Jesus, and pray that God has still other joyful decades for you to repeat to His Greater Glory and the benefit of your fellow-men.

And though it grieves your humility, let us say to you, what men who know you say among themselves, that your years have all been noble in well-doing and fruitful in achievement.

Your monument stands, not alone in the great college you have built in Denver, but in the hearts and lives and successes of your pupils. Wise, kindly and patient teacher, if anything of good is in us we attribute it in chief part to your guidance and example; our defects and unworthiness are our own.

Other teachers, your companions and fellow-laborers, we remember with affection; it is you, however, who have fashioned the best that is in us. In the eloquent words of your countryman, the orator Tully: "Totum hoc, quantumcunque est, totum est tuum. Nihil sibi ex ista laude centurio, nihil præfectus, nihil cohors, nihil turma decerpit."

In all affection we sign ourselves, your children in Christ,

The Alumni Association of the Sacred Heart College of Denver.

By Andrew B. Casey, President.

John Daniel Rogers, Secretary.

Woodstock College, where Father Pantanella labored for so many years, and THE WOODSTOCK LETTERS, which he always encouraged and helped on, present to Father Pantanella their congratulations and best wishes on the completion of fifty years of noble service as a son of St. Ignatius.

New Orleans Mission. *College of the Immaculate Conception, New Orleans.*—Father Conrad M. Widman celebrated his Golden Jubilee in the Society on Dec. 20th. Father Widman was formerly Master of Novices in Grand Coteau and has labored many years on the arduous Florida missions, suffering even the hardship of shipwreck among the Florida Keys. His Jubilee was attended by several of his former novices, one of them, Father E. C. de la Morinière, delivering a very eloquent panegyric.—Early in January Archbishop Chapelle unveiled a marble statue of the Sacred Heart in our church. It was imported direct from Italy and is the gift of the League of the Sacred Heart.—Father John C. Reville, professor of the Juniors in Macon, is giving the Lenten course here. The McGloin place, adjoining our St. Charles Ave. Church, has been purchased by us.

On Sunday night March 2d our church was filled to overflowing with men, assembled under the auspices of the League of the Sacred Heart, to promise in the presence of the Blessed Sacrament, not to dishonor the holy name of God by blasphemy, and to check all immoral conversation by their influence and example. Fr. Biever, the director of the League, preached an earnest sermon on the occasion. All those who made the promises have registered their names and to each one there will be sent monthly a leaflet bearing on the subject.—Fr. Lawton has been busily engaged for some time past in reorganizing the Alumni Association. Some years ago it was in a flourishing state, having a membership of over six hundred, but owing to a combination of circumstances, it had practically ceased to exist. Its ranks are open to all students over twenty-one, who have remained at least two years at any Jesuit college, and have left in good standing.

Galveston, Tex.—The future seems to have brighter days in store for us here. A Board of Engineers have recommended the building of a sea wall 17 ft. high and sufficiently strong to withstand the force of the waves. The people are beginning to pick up courage and are throwing themselves heart and soul into all projects for the bettering of their condition. The construction of the sea wall will naturally make the east end the residence portion of the island and will assure us a good though small parish. At present we have 1200 Catholics in the parish. The Bishop has finally consented to give us $20,000 for the erection of a church to accomodate our people. The money is from the fund gathered in the Catholic churches throughout the country shortly after the great storm.

New York.—Jubilee of St. Francis Xavier's Parish.—Although our Fathers came to New York in 1847 and opened the college and church of the Holy Name in that year, they moved to their present position, and founded the parish of St. Francis Xavier's only in 1851, so that last year was the Golden Jubilee of the present parish. The commemoration of this event was celebrated during the week commencing December 8th. On that day solemn high Mass was celebrated by Bishop Curtis, in place of the Apostolic Delegate, who was prevented by sickness from attending. Father Campbell preached the sermon and paid a well-deserved tribute to the French Fathers who founded the parish. Archbishop Corrigan celebrated solemn Vespers and Father Langcake, the only survivor of the Jesuits who founded St. Francis Xavier's, preached a sermon with reference to the history of our Fathers in New York.

The College Theatre, adjoining the church in West Sixteenth street, was well filled on Monday evening with members of the parish, who assembled to commemorate the golden jubilee of the building of the first church of the parish, which stood on the same site where the theatre now stands. It was the first time that the public had an opportunity to observe the new decorations of the theatre, which are entirely free-hand and known as chased plastic drawing. During the evening addresses were made by representatives of the principal societies connected with the church.

The chairman of the evening was the Rev. David W. Hearn, S. J., the present rector of the church and college. Seated upon the platform with the chairman and the speakers were all the living former rectors.

The first speaker was Mr. James E. Duross, who represented the Xavier Club. Mr. Duross spoke of the deep gratitude which the club felt toward the priests of St. Francis Xavier's parish for their kindly help and encouragement, and dwelt on the high esteem in which the present moderator, the Rev. Henry Van Rensselaer, S. J., is held by every member of the organization.

Mr. Louis E. Binsse spoke for the St. Vincent de Paul Conference and gave an interesting account of the birth, history, works and aims of the society.

Mr. Alfred J. Talley told of the struggles and final triumph of the Literary Society, relating the progress made under each successive moderator since its organization, thirty-one years ago, by Father Thiry.

The graduates of the college were represented by Dr. Charles G. Herbermann, who having lived all his life in St. Francis Xavier's parish, told of the many beautiful and elaborate sacred celebrations which have taken place in the church during its long history. Supreme Court Justice Morgan J. O'Brien, who spoke for the Xavier Alumni Sodality, told of the affairs of the sodality under the direction of Father P. F. Daly, and his successors.

The last speaker was the Rev. William O'B. Pardow, who was the spokesman for the former rectors. He congratulated and thanked the rectors for the unswerving manner in which, during the long life of the college, the path laid out by St. Ignatius has been faithfully adhered to, notwithstanding the many false doctrines which have emanated from most of the large colleges of the country. It is the desire of the Jesuits, he said, to make educated men, not instructed men. The speaker showed, by quoting Protestant ministers, that people outside of the Church are beginning to see that moral training in education is an absolute necessity.

On Tuesday evening the Literary Society had its jubilee meeting, and an entertainment was given the following evenings by the children of the parochial schools.

Nova Persei and Our Astronomers.—In the May number, 1901, of THE LETTERS we recorded the warm thanks of distinguished men to Father Hagen for his work in connection with the mysterious new star "Nova Persei." In an article in "The Nineteenth Century and After," February 1902, page 291, mention is made of the observations of Father A. Müller in Rome, and particular praise is given to Father Sidgreaves at Stonyhurst for his "long-continued and most skilful attention to this star." The Stonyhurst Magazine tells us that, "A full account of all Fr. Sidegreaves' observations from February 28 to November, 1901 was given in an elaborate paper, with an appendix containing the more recent observations, at the meeting of the Royal Astronomical Society in November. The photographs of the spectrum exhibited were most admirable and contained a whole history of the remarkable changes that have occurred in its spectrum from the stage of a star to that of a body like a nebula."

Previous to this, as we learn from the "Letters and Notices," a preliminary note was presented by Father Sidgreaves and another by Father Cortie. Father Hagen, as our readers well know, has published two very useful charts of the stars in the neighborhood of the new star to enable observers to guage its magnitude of brilliancy and its gradual decline by comparison with the ascertained magnitude of the stars on the charts. At the same meeting of the Royal Astronomical Society (May 1891) Professor Turner, Savilian Professor at Oxford, read a paper by one of his assistants comparing

the magnitude of the stars taken on photographs with the visual magnitudes on Father Hagen's charts. So that a very large part of the time of the meeting was taken up by discussion of the work of three Jesuit Fathers.

Philadelphia.— *St. Joseph's College* Golden Jubilee was celebrated Nov. 26, 27, 28, 1901. A full description of the event with a history of the college has been prepared and will appear in our next number. The following letter from a member of the Junior class of last year to his professor, Father Quill, speaks well of the teaching and of the gratitude of one of the pupils of the college.

Overbrook, Pa., Sept. 21st 1901.

Rev. P. Quill, Dear Father,—I came out to Overbrook on Sept. 7 and having spent a week on retreat, I prepared myself for the examination which followed in a few days. There were four of us contesting. Of the other three two were graduates from the Catholic High School We had to submit to an oral and a written examination, which I can tell you were very difficult. The "English to Latin" was very difficult, and from "Latin to English" we got a Papal Bull, so you can judge for yourself what it was. Their class of Philosophy was large enough, and they didn't care to put any more into it. Well, thank God! I was the only one who was able to finish the matter and hence the only one to make my class. Two of the other contestants were made to study three years' classics, $200 a year, and one poor fellow four. This I am sure will requite in a small degree the heartfelt interest which you manifested in our last class year. Without that salutary and profitable Junior Year at St. Joseph's I feel sure I could never have succeeded; so I thank you, dear Father, for it and till the day I die I shall never forget what I have learned and how much I am indebted to the Fathers of the Society of Jesus. I shall always retain a warm spot in my heart for them and will aid them and their colleges in what I am able. Hoping you will be pleased to hear from me and trusting you will reply if you can find time, I remain,

Your Sincere Friend,
Frank T. Kane.

Philippine Islands.—*Extracts from letters of Mr. Stanton. Manila Observatory, Dec.* 10, 1901.—Fr. Algué and the other Spanish Fathers connected with the Observatory are placed in a very anomalous situation. They have been officially informed by the Spanish Government that, according to Spanish law, they have forfeited their right of nationality or citizenship by taking the oath of office to a foreign Government; on the other hand, no foreigner in the Philippines nor any Filipino is allowed by the law to become an American citizen or take out papers to that effect; so that the poor Fathers have no nationality,—they are not recognized as citizens of any country on earth.

I visited a model Filipino cigar factory the other day and went all through it. It is a small one, owned and run entirely by natives. About three

hundred men and women are employed. Above the factory itself lives the proprietor with his family. The greater part of this upper story is devoted to a beautiful chapel, nearly the size of our domestic chapel in St. Louis, finished in hard woods, decorated artistically with wood carvings, oil paintings and frescoes, everything in exquisite taste. Here all the employees hear Mass regularly and go through the spiritual exercises for five days every year. Just imagine such a thing at any of our St. Louis tobacco factories! But here we have Catholic Filipinos, whose religion is not put on during one day of the week, like their Sunday clothes.

December 27, 1901. News comes this morning of another terrible massacre of our soldiers in the island of Samar. This island, remember, is one of those declared to be thoroughly pacified about two months ago. About three months ago a whole company was surprised by the bolomen in the bush and completely wiped off the face of the earth, only three or four men living to tell the tale, and even they could hardly tell how the thing happened. Right here in Luzon, in the Province Bularan just north of us, and in the three neighboring provinces south of us, viz. Batangas, Laguna and Tayabas fierce fighting is going on daily. It is a guerilla warfare, these insurrectos are veritable savage demons when fighting. The islands of Bohol, Cebu and Leyte are also in insurrection. The chief towns are, it is true, in the hands of the Americans; but the insurrectos betake themselves to the woods and mountains, and fall upon detached bodies struggling through dense forests, and literally slice them to pieces. In the South the Americans have now adopted the *Reconcentrado* plan and have ordered all the natives of the insurgent provinces to gather closely along the telegraph lines, under penalty of being shot down if found without these lines. How things do change!

. . . . A large body of our troops marches through the forest from one end of the island to the other, burning to the ground every house and village they come across. In the meantime our insurgents hie themselves off to the mountains till the column has passed, when they come down, build up their palm leaf village anew in a day or two, and have lost nothing. Of course, the wealthy Filipinos, who have something to lose and live in the neighborhood of the towns, profess great friendship for the Americans; but most of them are secretly assisting the insurgents.

The idea of perfect independence is firmly fixed in the minds of all the Filipinos, but I have no doubt that if such a thing should come to pass in the future, these islands would become a hell upon earth. The only thing which has ever tamed the Filipino is religion. Once he throws off the restraints of religion, he seems to become a perfect savage, even though he be highly educated and wear tan shoes and a two inch stiff collar when he makes his appearance before civilized men in the cities. The Filipino character is a strange compound. Nearly all the soldiers I have met have had their fill of war in the Philippines and are sighing for home.

Portugal.—The catalogue of the Province of Portugal for 1902 has a valuable appendix giving the "Patres ac Fratres ex antiqua Provincia Lusitana Soc. Jesu, Qui sub Pombalio, post dura quæquæ perpessa, in exilium deportari maluerunt quam Societatem Jesu derelinquere." There were 626 of these heroes, 530 of whom sailed from Lisbon during the year from September 1759 to September 1760. The Province notwithstanding the persecution it is now undergoing from the Government shows an increase. Twenty novices have entered during the past year. The animus of the present Government will be seen from the following extract from the "Zambesi Mission Record:"—

The Cause of the Venerable Gonzales Silveira.—The Fathers of the Zambesi Mission owe a deep debt of gratitude to the Honorable Alexander Wilmot, M.L.C., for the way in which he has, during his recent stay in Europe, very materially benefited the Church in South Africa and our Mission in particular, by promoting, with very considerable labor and self-sacrifice on his own part, the Cause of the Beatification of Fr. Gonzales Silveira, S. J. This holy Jesuit missionary priest was martyred in 1561, in the kingdom of Monomotapa, near the River Cuama, or Zambesi as it is now called. When in Rome, Mr. Wilmot approached our Very Rev. Father General, Fr. Luiz Martin, on the subject; and to the intense delight of his Paternity and of Mr. Wilmot, it was discovered upon enquiry that the Acts of the Martyrdom had been already drawn up, closed and sealed, and consequently that nothing now is required except the approbation of the Holy Father for the re-opening of the case. The first step therefore, to be taken is the presentation of a petition to His Holiness that the case may be proceeded with; and as the martyrdom took place in the Portuguese possessions of South Africa, it was concluded that by none could this petition be presented more appropriately or efficaciously than by the Sovereigns of Portugal. Accordingly, Mr. Wilmot repaired at once to Lisbon, where, however, he discovered a hostility to the Church, and the Society in particular, even more intense than he had anticipated. He found the British Ambassador, Sir H. MacDonnell, extremely cordial, and very obliging in laying the matter before the Queen and in presenting to her a volume of Mr. Wilmot's book "Monomotapa," handsomely bound and stamped with the royal arms of Portugal. (In this book there is an extremely interesting reference to the life and death of Fr. Silveira.)

Her Majesty graciously signified her good pleasure and willingness to afford, as soon as ever circumstances presented a favourable opportunity, all the assistance in her power towards so desirable an object.

Rocky Mountain Mission.—*Gonzaga College.*—Father Crimont, who returned from Alaska last summer, was on Oct. 10th appointed Vice-Rector. The college now counts 115 boarders and 113 day-scholars.

Rome.—*Bishop Farley's account of a visit to the Holy Father and to Father General.*—Bishop Farley, auxiliary Bishop of New York, writes from Rome to one of Ours, as follows:—I saw the Holy Father for half-an-hour. He is in perfect health. His intellect is the equal of any professor in Rome and his memory is fresh as a boy's. I speak only of what I have seen with my eyes and heard with my ears. His kindness to myself is past telling. On quitting his presence he presented me with a beautiful gold pectoral cross to be worn as a memorial of Leo XIII. His consolation is America where the church is free to build, to teach and pray, while in Catholic countries she is bound, enslaved or exiled. Such is the feeling of the Holy Father for the church in the States that he knows no limit to the expression of his love for it. It was in this sense I accepted his precious gift.

Of my interview with Père Martin it would take long to tell; I saw him for an hour. He remembered our meeting at Loyola on the day of his election. He spoke to me with all the freedom of a father to his son. He opened his big heart and as he did big tears poured down his noble face when speaking of the persecution of the religious orders and the church in France. His knowledge of the history of the movement past and present, his prophetic view of the future of it all I shall treasure long. He is a wonderful man, not less so in his way than the Holy Father. It was only the day before yesterday that I saw him. (January 8th). I told him that I had a nephew an S. J. and a young friend in Boston to whom I was going to write. He said tell them I send them my paternal heartfelt-blessing, that God may make them good religious and instruments of much glory in his service.

Society, Longevity in the—Father Michael Jullien, in the "Lettres de Fourvière" for May 1898, published the following conclusions from a study of Father Vivier's "Vita functi in S. J.," that of the 8826 religious who have died in the Society since its Restoration till 1896, the mean length of the entire life of Ours was 51 years and 2 months. It is shown that this mean has increased steadily during the first sixty years after the Restoration, and since then it has maintained nearly the same level, about 53 1/2 years. Father Sykes has computed the average, in the "Letters and Notices" for the year 1900; it is 57 3/4. For the year 1899, as is shown in THE LETTERS, xxix 383, it was 57.17 (Father Sykes figures for this year are 55 3/4, but he had to omit two of the provinces). From these years it would seem that the longevity of the Society is still increasing, though we shall have to wait for a few more years to pass before we can conclude this definitely.

Spain, Provinces of Castile, Correction of an error.—Father Olangua, Father Socius to the Master of Novices at Loyola, Spain, calls our attention to a mistake on page 175 of the May number 1901 of THE LETTERS. We there put down 48 as the number entering the province of Castile. By an

oversight we neglected to note that six of these belonged to the province of Mexico. This would make the number entering for Castile 42 and the number leaving 35, instead of 41. It gives us great pleasure to correct this error and we sincerely regret it. There seems, however, to be a still more serious error in the catalogue itself. For Father Olangua informs us that a careful inspection of the records of the Province show that only 40 entered and but 24 left, 16 of whom were novices. As the number entering minus the number leaving together with the number of the dead should give the augumentum, we will have $40 - (24 + 10) = 6$ or an augmentum of six, for the Catalogus ineunte 1901. Now this catalogue gives minus 3 as the augmentum. As we have every reason to believe Father Olangua's numbers taken from the province records are correct, there is an error in all probability in the catalogue, and the Province of Castile has an augmentum of *six* instead of a decrementum of *three* and only eight leaving after their vows instead of 24.

Manresa, The Santa Cueva.—Father Lonergan, under the date of January 11, 1902 writes: The Tertianship opened October last with 45 tertians. Of these 23 belong to the province of Aragon; 10 to Castile; 7 to Toledo; 3 to Mexico; 1 to Canada, and 1 to the New Mexico Mission. This number though large, was surpassed in 1898, when there were 48 tertians present for the long retreat,—the largest number of tertians ever assembled at Manresa. The present tertians' building, erected in 1896, can easily accommodate some 50 tertians besides affording ample room for half a dozen Fathers who are employed in the work of the adjoining church and in giving missions and retreats in the diocese.

In the house of retreats which is attached to the tertianship, some 300 made the spiritual exercises during the past year. Of these 75 were laymen; the remainder priests from this and neighboring dioceses. Retreats are given weekly throughout the year, except during Lent and Advent. They begin each Monday morning, and are usually conducted by two of the tertians, one taking charge of the priests, another, of the laymən. However, owing to premature or tardy arrivals, it often happens that some five or six tertians are engaged the same week in giving the Exercises. The conduct of the exercitants is very edifying. They observe a rigorous silence and follow the daily distribution of time with the greatest exactness, and it is not an uncommon thing to see venerable gray-haired old parish priests insist upon being employed in the humble duties of reading or serving at table.

The Santa Cueva, or the "Cava," as the natives call it, is the great centre of devotion here. The simple and pious Manresans never grow tired of visiting it. One can see them there at any hour of the day, but especially during the early hours of the morning whilst the Masses are going on. Though Manresa is counted out of the ordinary tourist's way, it is astonishing to see the number of strangers who come to this hallowed shrine. Looking over

the "Album of the Cave" some days ago—which album by the way only dates from 1899—I was astonished to find the names of a good number of distinguished personages from all parts of the world. The records they leave inscribed are often most interesting. Some merely sign their names and titles; others, and by far the greater part, testify to the happiness they felt in praying or saying Mass within this sacred enclosure, or launch out into praises of the Society, etc. A short time ago Lieutenant-General Linaires, the distinguished Commander of the Spanish forces at Santiago de Cuba, visited the "Santa Cueva." On leaving he wrote in the Album the laconic words, "Admiré la Santa Cueva,"

Syria.—The satisfactory settlement of the late unpleasantness between France and Turkey, besides relieving us of not a little anxiety, has been of substantial benefit to our Mission of Syria. There was a time during the conflict when the Jesuits found themselves officially banished from the empire for several days. The firm action of the French Government saved the Catholic interests in Syria and brought the Sultan to terms. Since then our situation has been much more quiet and secure. The terms of the agreement decide in our favor several points hitherto contested. Among the eight hundred and odd articles which had to be signed by the Sublime Port, several authorize us to build new schools and churches. It is a pity our resources do not allow us to take immediate advantage of the situation; for it is always to be feared that as soon as France pays less attention to her interests in Turkey, the old difficulties will come back again. The Turks are not over friendly to us, and would gladly turn us out of their dominions if they thought they could do it with impunity.

Our three colleges—at Beyrouth, Cairo, and Alexandria—have gained by the dispersion in France, as their faculties have all been strengthened. They are all prospering. Beyrouth opened with 420 students and will soon reach 500; this number does not include the medical students who number about 180. The rector of St. Joseph's University, Beyrouth, was recently made superior of the Mission of Syria. Father Clerc, the former rector of Ghazir is now the rector of Beyrouth, and Father Roulleau, the former superior of the Mission, is rector of Ghazir. (*Fr. E. Mattern.*)

A New Bulletin.—We have received the first number of "The Bulletin du Seminaire Oriental." It contains a history of the "Seminaire Oriental," which, established in 1846 at the request of the four Oriental Patriarchs, was first located at Ghazir, but in 1875 was moved to Beyrouth, and in 1881 by a decree of Leo XIII. was erected into a University by which name it is now known. The object of the "Bulletin" is to promote among the former seminarians a fraternal association of which the Seminary will be the centre. It also gives news of the Seminary, obituary notices, and a complete list of the former seminarians both living and dead.

***Worcester**, Holy Cross College* issued its "Quarterly Bulletin" in January. This number contains along with the usual calendar and schedule of studies, an interesting sketch of the foundation of the college with an account of the course of studies, moral and physical training, scholarships, etc.,—the whole forming an excellent "Prospectus for 1892." The graduates of the college from 1849 to 1901 inclusive number 791, of which number 689 are still living.

The Debate with Brown University.—The Sophomore class of the college debated with the same class from Brown University on the night of February 5th on the question, "Resolved, That the present policy of the British Government with regard to the war in South Africa deserves the full support of Parliament and people." Our boys held the affirmative. The majority vote of the judges was adverse to our boys, yet the defeat was not inglorious. Dr. Stanley Hall, President of Clark University, who acted as chairman of the board of judges, took occasion after the debate to remark to Father Rector, "This is the first time I've been found in the minority." Although our debaters defended the unpopular side of the question, they overcame by their eloquence the prejudices of the audience, and comment on every side was unfavorable to the decision given. Ex-Mayor O'Connell of Worcester, who came to the debate a staunch pro-Boer, said before he left the hall, that he was convinced of the truth of our side. However, Professor Webster of Clark University, one of the judges, in congratulating our boys on their exceptional work, maintained, even after the debate, that they could never have won while defending their side of the question.

***Home News.**—The Autumn Disputations* took place on Nov. 29 and 30. *De Sacramentis in Genere*, Fr. Dillon, defender; Frs. Quinn and Peters, objectors; *Ex Tractatu De Gratia*, Fr. Otis, defender; Frs. Schuler and Raley, objectors. *Ex Sacra Scriptura*, "The Deuterocanonical Parts of the Book of Daniel," lecturer, Fr. Duane. *Ex Ethica*, Mr. Causey, defender; Messrs Debold and J. McCarthy, objectors. *Ex Cosmologia*, Mr. Cassidy, defender; Messrs Rafferty and Fenwick, objectors. *Physics*, "Recent use of Water Power," lecturer, Mr. Miley; experimenters, Messrs C. Murphy and Coffey.

The Winter Disputations took place on Feb. 14 and 15. *Ex Tractatu De Gratia*, Mr. Gründer, defender; Messrs Becker and Barland, objectors. *Ex Tractatu De Sacramentis*, Mr. Donnelly, defender; Messrs L. White and Butler, objectors. *Ex Scriptura Sacra*, Historical Character of the Pentateuch, lecturer, Rev. J. Corbett. *Ex Jure Canonico*, Necessity of the "Concursus" before appointing irremovable Rectors, lecturer, Mr. John J. Lunny. *Ecclesiastical History*, The Bull of Adrian IV., lecturer, Mr. Joseph N. Dinand. *Ex Cosmologia*, Mr. McNulty, defender; Messrs Graham and Sweeney, objectors. *Ex Logica*, Mr. Phillips, defender; Messrs Corrigan and Fremgen objectors.